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LEXINGTON:
WEDNESDAY, FEBRUARY 5, 1834.

For the Western Luminary.

DEBATE ON CAMPBELLISM.

QUESTION 3. *Is immersion necessarily connected with repentance and faith, in order to remission of sin?*

Continued.

4. As it was contended that submission to immersion was the first act of gospel obedience, it was stated that this must depend altogether on the circumstances under which an individual believes. If he have defrauded before he becomes a believer, the first act of obedience would be to make restitution, as far as in his power, and this for the honor of religion. If he comes to submit to any external ordinance and remember that any one has ought against him, an act of obedience first to be attended to, is first to go and be reconciled to the person whom he has done the injury. If he becomes a believer, and has indulged an unforgiving spirit, an act of obedience before a submission to the rite contended for, is to forgive, and it is declared on the authority of him who cannot lie, that he shall be forgiven, or have remission. And all this, too, before immersion, admitting immersion to be baptism. But it will be remembered, that faith itself is an act of obedience to a divine command. This is the word of God, that ye believe on him whom the Father hath sent into the world. The relations of life and the circumstances under which a man believes must determine the first act of obedience a man is bound to perform. Saul of Tarsus prayed before he was baptized, and the various acts of obedience performed by Cornelius before he was baptized are recorded in the 10th and 11th chapters of the Acts of the Apostles. It was also contended, that the word in Acts 3: 19, rendered convert, was synonomous with the word immerse, and the same thing is meant by this word that is meant by the word *baptize*, in the 2d chap. 38th verse; i. e. that, *repent and be converted*, and *repent and be baptized*, are but two forms of expression for the same thing. It was answered, if this be the case, why not have the words regeneration, baptism and conversion all translated immersion, in the translation of the new sect?

George Campbell was introduced, to establish this new and unheard of position. The passage read was Matt. 28: 19. "Go ye therefore and teach all nations baptizing them, &c." It however proved to be the word *teach*, not *baptize*, which that critic rendered *convert*. Had my opponent attempted to prove that the word *teach*, which is sometimes rendered *disciple*, was supposed by that critic to imply convert, the dead would not have been misrepresented so much by the living. But I leave such a reckless assertion to those who take such assertions for proof. Conversion, in the gospel, signifies a turning from sin to God and from the service of satan to the service of God; and it was not shown that it did not include the turning of the heart with its affections, in the passage, rather than the turning of the body out of the dry land into the water.

5. The passages quoted express the truth that remission of sin alone comes through the shedding of the blood of Christ. Conversion, repentance, faith, knowledge and forgiveness of injuries are all associated with it. But now is it not strange, that a new sect is not formed on the principle that that remission is to be obtained alone in the act of forgiving injuries we have suffered from our enemies? For it is certain if we forgive not every one their trespasses neither will our Heavenly Father forgive us ours.

2. Is it not equally to be wondered at, that another new sect is not formed on the principle that knowledge of salvation is the thing alone with which remission of sin is connected, and the ignorant excited to the attainment of it? For it is surely very important that men should have the knowledge of salvation, and for this many are labouring in the cause of missions to send the news of this salvation to the heathen, for which they suffer much reproach.

3. Why does not some favored man in modern times rise, and say that the ancient gospel informs us that there is an ordinance called the Lord's Supper, and that the cup used in that ordinance is the thing with which God has been pleased to connect remission of sin: and contend that we receive remission of sin in the very act of participating? Christ says of the wine of the cup, this is the blood of the New Testament shed for many for the remission of sin. Surely it is the duty of all who hear to obey and come to the Lord's table.

4. Why is not a fourth sect formed on the principle that repentance is the thing with which remission alone is connected? And show the world that repentance signifies reformation, but be careful not to say whether reformation of the heart or of the external deportment, and then it is true that the renewed or reformed heart will be secure? But the man who has ceased to be a profane swearer, a liar and a debauchee, or a gambler, may also have his conscience quieted whilst his heart is filled with the bitterest enmity against God. No man can deny that repentance is not needful in order to salvation.

5. Why is not a fifth sect formed on the hypothesis that faith is the exclusive thing with which God has connected the remission of sin; since it is said whosoever believeth shall receive remission of sin? But let it be understood, also, that it is the historical facts of the gospel that are to be believed and not the doctrines. No one can say that any man can be saved without faith. He that believeth not shall be damned. Now all these sects with one whose peculiarities I am surveying, would make six. And would not every one have as much authority from the word of God as the sect who build their exclusive pretensions to remission of sin on the external rite of immersion? Nay, they would all have clearer evidence in support of their peculiarities on the subject of remission than the new sect now have, except the sect who maintained that remission is to be had alone by the act of participating in the Lord's Supper. Those who believe that remission only is had by immersion, may form an alliance with those who connect it with the other sacrament of the church. And then what Catholics can tell us if remission of sin is had by the supper, how we are to have renewed remission but by a repetition of the same? And can the advocates of the affirmative of this proposition tell us if remisston is had in the first instance by immersion, how sins committed after immersion are to be remitted, but by a repetition of the same act? And how often each person must be immersed before his last sins are remitted? If remission cannot in the first instance be without immersion, can any one show us from the word of God that it is not on the same principle in the second instance that it is in the first? or are all sins past, present and future remitted in the act of immersion? In answer to such questions we do not want barefaced assertion, but the word of that God who cannot lie.

6. In opposing the proposition I endeavored to show, that many have been saved and had remission of sins without immersion. Ps. 32: 1, 2. "Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man to whom the Lord will not impute iniquity." The Old Testament saints had remission of sins without immersion, or they went unpardoned to heaven. The paralytic to whom Christ said, Matt. 11: 2, Thy sins be forgiven thee, had remission. The Publican mentioned, Luke 18: 14, who went down to his house justified, had remission of sin without immersion, or else he was justified without remission, which would be an abominable absurdity. The thief, Luke 23: 42, 43, who went with Christ to paradise had remission, or else he went without it: and he was not immersed. If he went to heaven unpardoned, then heaven is not a place exclusively for the pardoned and holy. Cornelius had remission of sin without immersion, Acts 10: 1–35, himself and family were the first conversions to God from the Gentile world.

1. He was a devout man; 2. He was a man that feared God, with all his house; 3. He gave much alms to the people; he was a benevolent man; 4. He obeyed the command of Christ, Luke 18: 1, That men ought always to pray and not to faint; for it is said of him that he prayed to God always. He did not wait till he was immersed before he began to pray. 5. His prayers were acceptable in the sight of God. Are the prayers of unpardoned sinners acceptable to God? It is said that his prayers and alms were come up for a memorial before God. All these passages show that the affirmative of this proposition is as unscriptural as it is false, and pernicious to the interests of vital godliness. All these things are said of Cornelius; and it is added, that he in common with those that were in his house had received the Holy Ghost before they were baptized. But after all this it was denied that Cornelius had remission of sins; because we are told that he was to send for Peter who should tell him words whereby himself and his house should be saved. To this it was answered—

1. That the word salvation was used to express deliverance from temporal danger, as in the case of Peter sinking in the water, "Lord save or I perish."

2. That it is used to express deliverance from sin, as it is said of Christ his name shall be called Jesus, because he shall save his people from their sins

3. That it is used to express a continuance in the ways of God, "As he that endureth to the end shall be saved."

The perseverance of Cornelius was to be promoted by the instructions of Peter. He was a pious man before and needed instruction in all his duty through subsequent life as much as any other pious man, and probably much more than those who were converted to christianity from among the Jews who had been previously acquainted with the scripture. And to say that Cornelius had not remission of sin, because then he should be told words by which he should be saved, is as much as to say that the disciples of Christ had not remission of sins, because he informed them that unless they endured to the end they could not be saved, for their salvation was in this sense something future. And the salvation of every saint on earth is future, therefore if the passage proves that the sins of Cornelius were not remitted, it is equally clear that no saint has remission of sins until he is saved in heaven.

(To be Continued.)

Some sinners object, "There are so many ways and religions, that we know not which to be at, and therefore will remain as we are." Because there are many ways, will you be sure to take the wrong? If you were going a journey your life depended on, would you stop because you met with some cross-ways, or because you saw some travellers go the horse way, and some the foot way, and some break over the hedge, and some miss the way? Would you not be *more careful to inquire the way?*—*Baxter.*

Church Government.

THE PRESBYTERIAL FORM OF CHURCH GOVERNMENT ESTABLISHED FROM SCRIPTURE.

Concluded.

It appears after the primitive churches were formed by the apostles and other early ministers, that there were a number of elders in single churches, or congregations; James instructs the sick to "call for the elders of the Church;" Paul and Barnabas ordained elders in every Church, while they travelled and confirmed the disciples.* Titus was left in Crete, that he might ordain elders in every city; Crete was but a small island, and there were an hundred cities in it; a plurality of preachers in every city, which we must suppose were generally small, seems unnecessary. The scripture speaks of "helps and of government, of elders who rule, but do not labour in the word and doctrine." These are sometimes called bishops, which seem to have been persons who had the oversight and management of the business of a congregation; and from the blended manner in which the words (*episcopos* and *presbuteros*) bishop and presbyter are used, it would seem they were both applied to such grave and aged persons as were chosen by the congregation, and ordained for the purpose of forming a little council, together with the preaching elder or bishop, who should have power to administer the discipline of the Christian Church in the congregation to which they belonged or of which they were members. This council consisting of the preacher and ruling elders, or presbyters, might be called a congregational presbytery, but for distinction sake we call it the Church session.

Though we conceive there is sufficient warrant in scripture for a judicatory of this kind in every congregation, as we do not find the proportion of ruling elders which is proper for such purposes determined, every congregation is left to its own judgment with reference to the number who shall be set apart to this office.

Besides this judicatory established in each congregation, the conduct of the primitive Church seems to establish a more general judicatory, which was called by the particular and designated name of presbytery, to take cognisance of the affairs of several particular churches or congregations in cities or tracts of country which might lie convenient enough for the convention of their ministers and ruling elders.

The power of ordination to the ministry seems to have been lodged in this presbytery. In conformity to this idea, you find the ordination of Timothy recognised; "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery."† It seems that those ministerial powers which he possessed, were conferred by the presbytery, and not by any single individual bishop, nor yet by the multitude of the believers at large. Those ruling elders who were members of presbyteries, though we have every reason to believe that they had an equal vote with those who were ordained to preach, yet they do not seem to be sharers in the act of setting persons apart to the ministry by the imposition of hands.

When Paul and Barnabas were to be fully ordained to the work of the ministry and sent to the Gentiles, a presbytery was constituted for the purpose at Antioch, "There were in the Church that was at Antioch, certain prophets and teachers, as Barnabas and Simon that was Negar, and Lucius of Cerene, and Manean which had been brought up with Herod the Tetrach, and Saul." These were all ministers of the gospel, and no doubt, preached to different congregations in the city and vicinity of Antioch.* They joined in solemn presbyterial ceremony for the purpose of setting apart Barnabas and Saul; "and when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13, 1–3.)

The Church in the time of the apostles, was connected as one body, and to preserve rule, uniformity and harmony through its several parts, deputed proper persons who should meet together with all the public ministers of the gospel, and in deliberations upon its affairs, consult measures to redress grievances, and decide on doubtful subjects.

There was a council of this kind held at Jerusalem, occasioned by the famous dispute about circumcision, by which the Jewish Christians had given so much disturbance to the Church in the times of the apostles. This council of the presbyters of the Church took place about twenty years after the crucifixion of Christ. The account of it you have in the 15th chapter of the Acts. The Churches of Antioch "determined that Paul and Barnabas, and certain others of them should go up to Jerusalem unto the apostles and elders about this question"—"And when they were come to Jerusalem, they were received of the Church, and of the apostles and elders"—"and the apostles and elders came together for to consider of this matter." (Acts 15. 2, 4, 6.) After various reasoning upon the subject, in the manner of deliberative bodies, they came to a unanimous conclusion, and sent certain members of their own body with Paul and Barnabas, to publish to the Churches the result of their deliberations. The Church of Jerusalem, by whose members this disturbance was excited amongst the Gentile christians, concurred in the decision of this synodical† meeting, by some public expression which seems to have been intended to give greater force to the decision of synod among the Churches abroad; but it does not appear that the community at large were actual members of this council: we read "of the apostles and elders only, coming together to consider this matter." (Acts 15. 6.)

This assemblage of presbyters were of higher authority than any council of uninspired Church officers: beside being presbyters in the Church and ministers of the gospel, many of them were inspired. Their decision may be regarded as infallible as the dictate of inspiration. But some of them were uninspired, and as any one of the apostles was sufficiently furnished with divine knowledge for deciding upon this question, this meeting seems to have been a thing proper to the Church in its ordinary condition.

From the view which the preceding considerations give of the Church of Christ, the government of it seems to be properly presbyterial. The presbyteries of the Church have no power to make laws for its government; their object should be to preserve the laws which Christ, the King of the Church, has given in their native operation throughout every branch of the society.

This plan of government, which I apprehend is a divine one, gives the most satisfactory opportunity to every member of Christian society, in case of being aggrieved by the partial conduct of the particular Church of which he is a member, to appeal to a presbytery which is composed of grave and judicious persons, who, from their situation, are free from the partialities and disaffections which may subsist among the members of a single congregation. It gives a like opportunity to those who may be aggrieved by the conduct of any particular presbytery to appeal to the synod, and likewise to the general assembly, or the general presbytery of our Church, which contains the collective wisdom of our body.

One man, however wise, pious and experienced, will have his peculiarities, and may in many instances, be honestly led astray in judging upon important cases, by the illusions of fancy and established biasses of his mind: "in the multitude of counsellors there is safety;" and the united thousands of a society can not be employed in a deliberative council. They all have not sufficient knowledge and prudence, and if they have, it would be inexpedient, and without any pattern in scripture; then it could not be said to the society, obey those who have the rule over you: all would be alike rulers. The beautiful variety of gifts of which the scriptures take notice, in order to fill different offices in the Church, would seem to have been conferred in vain.

In constituting the ruling part of society, it is necessary to have a regard to that variety of gift or qualification and condition, which may comprehend the interests of the body, enter into its sympathies, and in the mean time pay a rigid attention to the laws of Christianity. An equality of power in the members of a judicatory, will create a counteraction and coaction of mind, which will have a constituent tendency to keep the general mind to the right point. These advantages are all gained by presbyterial government.

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*The word *Cheirotonesantes*, which is used in the original, was sometimes applied to the election of magistrates where the people, signified their choice by the stretching out or lifting up of their hands, and it properly means a designation of persons to offices in which the society who are to be served have a concurrence or a choice; but *Cheirotonesantes* in this case, agrees with Paul and Barnabas, and it seems they ordained or constituted those elders for the congregations which agree to the word them (autois.) It appears to me from the choice of this word to express the ordination of the elders in the present instance, that they were some grave and judicious men whom the people had chosen for the purpose of governing and managing the affairs of the congregations, and that Barnabas and Paul, whose proper business it was, ordained them to that office. Thus we find, that the deacons mentioned in Acts the 6th chapter, were appointed by the apostles, but chosen by the people, see verses 3–6th. The last mentioned seem to have been appointed to serve the tables of the poor; there were females employed in this business, as we may suppose was very proper and necessary.

I cannot in this instance avoid remarking what appear to be some traits of wisdom shadowed out in the case before us; the elders who should transact the business of the congregation, were to be singled out by the people themselves, but as a proper check upon this business, the ordination or the constituting them in their offices, was the act of those who were ministers of the word. Paul and Barnabas ordained or constituted them; the people had a choice in the business, and we have a specimen in the manner of appointing the deacons Acts, the 6.

With reference to those who were to be preachers, the people might recommend them, and thus give their suffrage in favour of their appointment to the ministry, and shew their willingness to receive them as teachers among themselves; but this was no part of a license to preach, neither was it any part of the act of ordination. In the ordination of any person to the gospel ministry among a people, the consent and approbation of that people ought always to be obtained, and this consent and approbation might be signified by holding up their hand.

We find that after the appointment of persons in the society of Christians at Jerusalem, for the purpose of taking into their care and making suitable distribution of the property which the Church may have paid for gratuitous purposes, the Christians of Antioch directed their contribution to the elders, which makes it probable that even these persons who are called elders, might include those otherwise called deacons. Acts 11. 30.

†1 Tim. 4. 17. This word presbytery, is made from the Greek word *presbuterion*, which means a number of presbyters met together in an official manner, to do the business of the Churches under their care. The word *presbuteros*, which is so generally used in the scriptures to signify an elder employed in the government of the Church, properly means a person older in years. After the same manner we use the English word elder.

What Paul says respecting the gift of God which was in Timothy by the imposition of his own hands, (2 Timothy, 1. 6.) does not operate against the ordination of Timothy's being properly a presbyterial act. The apostle had been instrumental, no doubt, in communicating the extraordinary gift of the spirit to Timothy before his ordination; that is not to be regarded as an ordination act; it was common to primitive converts who had no call to the gospel ministry. Thus you find that when the Samaritans received the gospel, Peter and John were sent unto them who "laid their hands on them, and they received the Holy Ghost." (Acts 8. 17.)

An inspired apostle appointed to organize the Church, and dictate matter of discipline, would find it proper to do many things which no uninspired man should arrogate to himself. Whether this extraordinary gift was conferred upon Timothy at the time of his ordination, or before, that makes no difference, and does not give an example of ordination performed by one man.

*It is here worthy of notice that all those persons who are nominated in this case, were persons employed in teaching the gospel, and "ministering to the Lord in public." The part of those ministers who were called prophets may be so denominated, because they in addition to their endowments for the ministry of the gospel, could foretell future events in many instances; but it is certain the mere preachers of the gospel are called prophets.

Though Paul had been called to the apostleship in a miraculous manner, which superseded the necessity of presbyterial interference, and had already been preaching the gospel, it was proper in conformity to the orderly method of ordination established in the Church, that a presbytery should be called, and that Paul and Barnabas be designated in a special manner to the work of the ministry among the gentiles. This shews us what the first ministers in the Church, thought orderly and divine in the business of giving a standing to those who were received as teachers or public ministers of the gospel. Calling this meeting or convention, a presbytery, is by no means arbitrary: it is sufficiently in proof that all the ministers of the gospel bear the appellation of presbyters, and that their truly distinguishing name when officially convened, is a presbytery.

The humility of the great apostle, and the venerable Barnabas, after the high and distinguishing calling with which God had favoured them, may teach those persons who do not observe the constituted authority of the Church, that they are not acting upon a divine model, however much their conscience, or (more explicitly) their opinion justifies them.

The directions which Paul gave to Timothy and Titus respecting the ordination of bishops and elders, do not serve as a proof that those men had the power of ordination vested in themselves individually. These directions were sent to them as having influence in the judicatories of the Church, where no doubt, by their wisdom and gravity, they might sway, though they had not the power to transact the business in their solitary capacity.

†The word synod, signifies an assembly, and as generally applied, an assembly of presbyters from all the Churches within a certain circumference. This assembly might be called a presbytery, though upon a larger scale it consists of the members of several presbyteries.

On Spirituality of Mind.

Religious conversation with enlightened and experienced Christians, is a means of promoting spirituality of mind. This may be proved by a variety of considerations. Spiritual mindedness is a social principle. There is nothing selfish, nothing exclusive in it. The soul in which it has its residence, is one that is taught not only to love God supremely, but also to love his neighbor as himself. It is the gift of the Spirit, who unites in the bonds of Christian affection all the children of God, to whatever denomination they belong. "They have all the same faith, the same hope, the same baptism." The privileges of one are the privileges of all. And though a regard to prudence may prevent the experienced believer from making known to all men indiscriminately the workings of the Spirit within him, it is clear that duty and inclination prompt him to often say to his fellow saints, come and hear, all ye that fear God, and I will declare what he hath done for my soul! This gives rise to spiritual conversation. The social principle is called into action. The views and feelings, the hopes and joys that are operating in the solitary breast, acquire a deeper interest by their being communicated. "As iron sharpeneth iron, so doth the countenance of man his friend." And the mutual interest that is thus awakened cannot fail to promote spirituality. The scattered embers are collected, and fanned into a bright and steady flame. Not in solitude, in cloisters and cells, but in the family circle, in fellowship meetings, in the congregation of the saints, piety flourisheth most. We are told by the prophet Malachi, that in his day "they that feared the Lord spake often to one another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and thought upon his name." Then the experience of the two disciples with whom Jesus conversed on the way to Emmaus, speaks volumes in favor of the practice I am recommending. "Did not our hearts burn within us while he talked to us by the way, and while he opened to us the Scriptures?"—Now why is it that this is recorded? Why is it that we find Christ on all occasions dwelling on heavenly themes when conversing with his disciples? Why is it that one distinctive feature in the conduct of believers is, that they have their conversation in heaven? Is it not to remind us of our duty and privilege when we meet in private? As professing Christians, how wise, how pure, how holy and heavenly should be our conversation! If the men of the world talk about what is dearest to their hearts, what a proof does their conduct administer to the servants and people of God, if they do not speak frequently and with the deepest interest of the things that belong to their everlasting peace? It is high time that the religious world should assert its dignity. The low gossip of the day, the talk of the world, is beneath those who are taught the mind of the Spirit. When we meet, therefore, let it be for our spiritual improvement. Let us help one another in our journey heavenward, and like Rutherford, and Leighton, and Brainerd, we shall find that even here a portion of heaven's holiness and facility is largely experienced, that to be spiritually minded is life and peace.—*Edinburg Christian Instructor.*

The Preaching of the Cross.

We saw it recently remarked in a Methodist paper, that in much of the preaching of the present day, and even in accounts of conversions and revivals, the proper mediatorial character of Christ is left out. This accords with what we observe among ourselves. Impenitent persons are called upon to submit to God, regarded in his absolute character, and when they have thus submitted, or have become in some way affected with the divine character, they are converted. This is not apostolical preaching; in primitive dealing with unconverted sinners, the whole matter of discourse and exhortation was summed up in "Christ and him crucified." This is not the kind of preaching which, from the lips of the Reformers, was instrumental in producing the greatest revival of religion which has been known since the first century. Luther was went to say in order to show his sense of the truth, that God was inaccessible except through Jesus, *Nolo Deum absolutum.* "I cannot endure an absolute God." This is not the kind of preaching which, in the memorable instance of the Moravian missionaries, touched the frozen hearts of the Greenlanders.

In corroboration of these statements we may add the testimony of the Rev. Henry Woodward, of Ceylon. In a letter to the Society of Inquiry &c., at Princeton, he says of the heathen: "The *doctrine of the cross*, which they hate, is the only text that will be found efficacious. The account given by the Moravians, tallies so exactly with my own [four years] experience, that I will record it to the praise of the grace of God, and the glory of the cross of Christ. Often I have remarked the different effects produced by different subjects on the minds of the heathen, and the inference was, that I must confine my preaching more to the cross. The Revival in 1824 began after my preaching from Heb. ii. 3."—*Presbyterian.*

Hints for the Improvements of Prayer-Meetings.

1. Begin the meeting precisely at the time. If the leader is not present let there be no delay.

2. Sing often, but not more than two verses at once, and *let no time be lost in looking for hymns.* Let the conductor of the meeting see to this.

3. If remarks are made between the prayers let them be very brief and to the *purpose.* They should not exceed five minutes at the longest.

4. Let the prayers be short. Five or six minutes is long enough to pray in a social prayer meeting. If you pray for every thing (as many do,) what can those who follow you do, but repeat your petitions? Long prayers are a proof of any thing but a true spirit of supplication. When you read this, ask your friends how long you pray. It were better to pray twice in the same meeting, than to make one long prayer.

5. Let there be no waiting for one another to pray. It is not so in a revival.

6. Let your prayer meetings ordinarily, continue but one hour.

MANNER OF PRAYER.

7. Pray with child-like simplicity—not with stange expressions, or high sounding words. "Be not rash with thy mouth." Eccl. v. 2.

8. Pray with *earnestness.* "And he said, I will not let thee go except thou bless me." Gen. xxxii. 26.

9. Pray in the name of Christ. "Whatsoever ye shall ask the Father in my name he will give it you." John xvi. 23.

10. Pray *in faith.* "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." Mark xi. 24.

—*Boston Recorder.*

Prayers in Sabbath Schools.

Those who engage in this solemn duty, and would be *edifying* to their fellow worshippers as well as prevalent with God, should pay some regard to the following suggestions. Let your prayers be—

1. Fervent, not affected, but animated, such as flow from a full heart.

2. Short, not tedious either by the length or number of your petitions. Some seem to imagine that to make a *public* prayer, they must begin with the creation of Adam or before, and *pray all the way* up to the present time: then for the poor benighted heathen; and for the *ushering in* of that glorious day when, &c. &c. This may be all proper, but such prayers are better adapted to the closet than the Sabbath School. From *three to five* minutes is as long as the attention of children can be kept engaged in this exercise, and it is always best to close before weariness commences. It is sometimes painful to observe this language in every look and action, *I wish he would stop praying.*

3. Appropriate. By this we mean, pray for those things which more immediately concern the school, and for which all can unite their petitions.

As to style and language, use no uncommon phrases—no long, involved sentences—above all, no high-sounding, bombastic words. God can understand you though you dress your thoughts in the simplest forms of speech, and we are sure you would not attempt to clothe them in eloquent phraseology for the benefit of the children. Use simple, plain, chaste, animated language. This is the only way you can escape becoming a *barbarian* unto the school. Covet earnestly this best of gifts—prayer.

From the Boston Recorder.

Information Wanted.

Strayed or stolen from his usual seat in the Sabbath School, *a teacher.* Said teacher is from four to six feet high, of good complexion; though sometimes a little sleepy—promises and sets out well, but does not always either perform or persevere. He has been missing from his class two Sabbaths. Information concerning said teacher will be thankfully received by

ONE WHO IS CONCERNED.

N. B. Said Teacher may be further described as follows. He usually comes into the Sabbath School either about the middle, or at the end of the *opening* prayer; bustles to his seat, and perhaps afterwards apologizes for being late; gets through his lesson in about half the time of his next neighbor; and is glad when he gets through, and his pupils not sorry; sits still the remaining half hour because he has nothing to do; and goes home without any benefit to his own mind or soul, though with the proud consciousness of having done a great work for the community, and laid them under ever-during obligations. Should said teacher be found in company with the friends of Sabbath Schools, he may be known by his propensity to speak of his own labors in the cause of benevolence and of the everlasting importance of the Sabbath School system.

From the Missionary Herald.

Asia Minor.

PRESENT CONDITION OF THE SEVEN CHURCHES.

In surveying the present condition of Asia Minor, there is nothing so remarkable as that of the Seven Churches, which formed a constellation in the primitive age of the Church. They are thus described by their latest and most able historian.

"To Ephesus," he says, "shorn of her religious ardor, and fallen from her first love, the extinction of the light and influence of Christianity was foretold; and total subversion of both church and city followed as the punishment of her impenitence. There is now no trace of the faith that was once preached—the candlestick has been removed from the station where it was planted by apostles—the traveller looks down from the heights of Prion, Corissus, and Pactyas, upon a scene of solitude and desolation—all is silence, except when occasionally interrupted by the sea-birds' cry, the barking of Turcoman's dogs, or the impressive tones of the muizzin from the ruined towers of Aisaluk—and the remains of the temples, churches, and palaces of Ephesus, are now buried beneath the accumulated sands of the Cayster. The Sardians and Laodiceans were found degenerate and lukewarm; and to a similar doom of subversion they were to be subject. There are now no Christians in either. A few mud huts in Sart represent the ancient splendour of Crœsus; and the nodding ruins of acropolis with the collossal tumuli of the Lydian kings, impressively teach the littleness of man, and the vanity of human glory. But in Laodicea the scene is far more cheerless and dreary. No human being resides among its ruins; the abandonment threatened has indeed overtaken it; and neither Christ nor Mohammed has either temple or follower upon its site. The fate of Pergamos and Thyatira has been so severe; but the feretold apostacies here triumphed over evangelical truth, and they now groan beneath Turkish cruelty and despotism. But the fortunes of Smyrna and Philadelphia have most remarkably corresponded with the disclosures of the apocalypse. In every age that has revolved, they have experienced an 'hour of temptation;' the heathen priest, the Roman emperor, and the Turkish bandit, successively inflicted the tribulation announced; while notwithstanding the devastations of war, earthquakes, and persecutions, according to the original promise, the faith has survived in both cities the injuries it has suffered."

You will find, however, brethren, that little more of the Christian church exists at Smyrna and Philadelphia, than the form and name. The light is extinguished; only the candlestick remains. But you will be interested by the reflection, that the light which shone upon the Waldenses, when the rest of the world were shrouded in gloom, was brought from the golden candlesticks of lesser Asia. In after ages, when the Seven Churches were suffering the righteous judgment of God, this light shone brightly upon the waters of the Rhone, and into the deep neighboring vallies of Savoy.—And in the cities of Smyrna and Philadelphia, it will doubtless be rekindled; as well as among the mountains of Pisidia, Phrygia, Galatia, and Capadocia, and upon the plains of Cilicia and Pamphilia, Pontus and Bethynia, and those which look out upon the Ægean Sea.

Beyroot.

EXTRACTS FROM A LETTER OF MR. BIRD.

Outrage of Egyptian Soldiers.

In a letter to Mr. Goodell, dated August 5th, Mr. Bird states that Mr. Thomson had suffered from a severe attack of fever, but was convalescent. He also forwarded to Mr. G. a copy of a letter which he had addressed to Mr. Chasseud, the American consul at Beyroot, narrating the circumstances of an unhappy affair that occurred a few days before, between him and the Egyptian soldiers encamped before Beyroot; which is given here.

My premises were visited this morning, as usual, by strolling individuals of the *nzam* troops now tented on the plain before the walls of this city. They have for some time been in the daily habit of coming in this way, to pillage the fruit of my own, and the neighboring gardens. As usual, I sent my servant to warn them away. A quarrel of little importance in itself ensued, and the soldiers departed. It appears that they went down to their comrades and laid a plan to apprehend my servant and have him beaten by one of their officers, as was done yesterday, for which I entered my complaint to you. However this may be, about an hour afterwards, a cry from the garden of my Moslem neighbor, who, like ourselves, was on the watch against these depredations, gave me the alarm of another quarrel in my garden. I immediately repaired to the place to stop the affair, and found three or four soldiers facing the servant, while he was retreating before them. There was a good deal of quick movement and bustle among them, and they seemed to be pelting each other with stones, but the low mulberry trees at first impeded my view. I next distinctly saw one of the soldiers stagger and fall, and my servant at the same instant shot by me toward the house. The blow I did not see. I stepped immediately to the soldier, and seeing him bleeding with a wound in the head, I lifted him up, and after examining a little, begged some of the standers by, who had begun to collect, to bring me some cotton and a bandage, and was in the act of binding up the wound of the man, intending to accompany him with the two soldiers, who were still present, to the camp to explain the circumstances of the affair, when a crowd of soldiers, armed, came rushing in, asking, with their guns ready to fire, who was the man that had done this deed. Not seeing the servant, and without waiting for any explanation, they seized me by the arms and forcibly pulled me from the garden toward the plain. It was of no avail that I assured them of my innocence; and that of my free will I was coming to the encampment. They held me fast until we had reached the other end of our tents, the rabble following at my heels, beating me from behind with canes and cuffs, and from before, aiming with guns and bayonets, as if to blow or run me through, the whole accompanied with suitable words and looks of exasperation. On halting, my arms were pinioned behind me with a light cord, and I was squatted down in the open sun and sands of the plain. Two or three guards preserved me from being mobbed, but individuals of the soldiers, and among them the guards themselves, continued the same course of menace and abuse that had been offered on the way. In this situation I continued, I suppose, about an hour. The pain of the ligature became great, and I often begged the guard to slacken it, but my entreaties only increased their abuse Not an officer did I see, until near the close of my detention, when one approached, and I was then directed to arise and advance a few steps as if to be spoken with, but after a short conversation with the soldiers, of which I understood nothing, he passed on without giving me a look; and I, according to order, resumed my seat, upon the burning sand. The dragoman of consul Abbott soon after appeared, but was not suffered to come near me. Immediately after, came the British consul general with a number of Janizaries, between whom and the soldiers a skirmish of some minutes took place, the issue of which I waited with no small concern.—Happily, however, the consul retired without the loss of life on either side. The drums had begun to beat to arms and the whole of the soldiers were now in commotion and making every preparation for a general battle. In the hurry of their preparation they seemed forgetful of their prisoner, and were providentially thus occupied until the governor of the city with yourself and others, appeared issuing from the city gate, and I was permitted, as you know to accompany you to the palace.

Mr. Bird proceeds—

Here ends the account of Mr. C. I have time only to add, hastily, that all the consuls, with the kadi, the wounded man, and physicians, were soon present with the pasha, where they saw my bonds, heard my account, pronounced the wound not dangerous, and agreed to meet again in the afternoon. This meeting, however, was prevented by the French vice consul, who had heard one of the soldiers declare that ten consuls or ten Christians should be killed, if the soldier died; and this was said in the palace, and made known to the governor and kadi on the spot, and no notice taken of it. We adjourned to Mr. Abbott's, where all the consuls with one heart, wrote a declaration of what they had seen, for the use of Mr. Chasseaud, and afterwards a letter to the governor to excuse themselves from attending the proposed meeting, since they could not be free from the threats of the soldiers, even in the governor's palace. So the soldiers have escaped, and we must wait for weeks, and months, for the answer of the pasha. Mr. C. has written, I believe, also to the commanding officer of our squadron.

KENTUCKY LEGISLATURE.

Monday, Jan. 20th—the annual report of the commissioners of the Lunatic Asylum, at Lexington, was laid before the Legislature, from which it appears that, since the opening of the Institution in January, 1824, to January 14th, 1834, there have been received into the Asylum, 396 patients—of whom there have died 159; discharged 150, eloped 21; and that there remains in the institution 66.

Tuesday, 21.—Soon after the House met, the proceedings of Monday were read—some motions made, and petitions presented—the House being informed of the death of Major WILLIAM P. FLEMING, Senator of Fleming county, it was resolved, that, as a testimony of respect for the memory of the deceased, the house would then adjourn, and the members wear crape on the left arm for thirty days. A procession was soon after formed at the house of Mr Weisiger—the Senators in front, then the corpse, followed by the House of Representatives—and, in that order, proceeded to the Steam Boat, then in waiting, which received the mortal remains of the Senator, to be carried to the county of his nativity, and interred by the side of his wife.

Wednesday, 22.—The day was occupied, after the usual hour of hearing petitions and motions, in discussing the bill allowing criminals an appeal from the court below, to the appellate court, as in civil cases. After an interesting debate, and some *sharp shooting*, the bill was lost by a large majority.

Thursday, 23, and Friday, 24.—On both these days, the House was employed in debating Marshall's Bank bill which underwent divers amendments by the projector, and some by other gentlemen. After much argument upon the details, and not a little upon its general provisions, the House adjourned. It is yet impossible to tell which project for a State Bank will succeed—Mr. Marshall's, Mr. Guthrie's or the substitute for Mr. Marshall's offered by Mr. Morris, of Henderson. Mr. Helm has not yet introduced his bill, and Mr. Morris's has not been read.

Saturday 25.—This has been a day *big with the fate* of Internal Improvement bills, in the House of Representatives; and has resulted in giving animation to the countenance, and joy to the hearts, of many anxious advocates and zealous friends of that policy. The bill appropriates $50,000 to improving the navigation of the Green river, and now only awaits the signature of the Governor to become a law. The House of Representatives also passed a bill appropriating $65,000 for constructing a Turnpike Road from Franklin county to the Crab Orchard Also, $50,000 to the Louisville and Bardstown Turnpike—$25,000 of the fifty thousand, when individuals shall subscribe and pay that sum, and $25,000 more of the fifty, when individuals shall have subscribed and paid as above: and $6,000 to improving the navigation of Big Sandy River.

TWENTY-THIRD CONGRESS.

Construction of the New Tariff.—In Senate on Friday, Mr. Frelinghuysen offered the following resolution—

Resolved, That the Secretary of the Treasury be directed to inform the Senate of the construction which has been given, by that Department, to the act passed at the last session of Congress, entitled, "An act, to modify the Act of the 14th July, 1832, and all other acts imposing duties on imports;" and also to furnish copies of such instructions as may have been given to collectors, regulating their duty under the said act.

This resolution was enforced by Mr. Frelinghuysen, and he denies the correctness of the ruinous construction which the Secretary of the Treasury has put upon that part of the act relating to the duties on cotton fabrics.

Mr. Clay denied that he had any such intention in framing the bill, as the instruction of the Secretary would intimate, and he appealed to the candour of the South to maintain the true intent of the bill.

Mr. Webster said that he had no doubt of the true construction of the bill being such as Mr. Clay had mentioned, though he said when the bill was before the senate, that a forced construction might be used.

The resolution was adopted.

In the House of Representatives on Monday the 6th instant, the Chair presented a letter from the President of the United States on the subject of presents being received by our public officers. The substance is, that Mr. Leib, our Consul at Tangier, had received from the Emperor of Morocco, a present of a lion and two horses, which he, the Consul, holds as the property of the United States.—Exception is taken to the practice. It is announced to have been forbidden, and as the presents heretofore received under like circumstances are attended with considerable inconvenience to the State Department, it is recommended that provision be made by law to have them delivered to the persons to whom they were originally presented, or to the heirs of such as have died.

Mr. Heister presented the memorial of the President and Directors of the Farmer's Bank of Lancaster, praying the restoration of the public deposites to the Bank of the United States, and that this Institution may be rechartered.

Several other memorials were also presented to the same effect, among others,

Mr. Selden presented the memorial of the Board of Trade of the city of New York, setting forth the deranged state of the currency, and calling upon Congress to apply the necessary remedy.

Mr. Binney presented the Memorial of the Philadelphia Board of Trade, praying for the restoration of the Deposites.

Thursday, Jan. 9.—The Speaker presented a communication from the Secretary of War, with an account of the expenditure of the Contingent Fund; also from the Secretary of the Navy, with a statement of various contracts for the last year, which were severally laid on the table and ordered to be printed.

The House, on motion of Mr. Polk, resolved itself into Committee of the Whole on the State of the Union, Mr. M'Intyre in the Chair, and proceeded to consider the bills making appropriation for the service of the Navy for 1834, and for the Indian department, which were severally agreed to.

On Friday, the House of Representatives was chiefly employed on private bills. Mr. Selden's Resolution on the subject of the Five per cents. was passed. Yeas 126, Nays 81. The subject is thus in the hands of the Committee of Ways and Means.

Monday, Jan. 13.—A letter was received from the Secretary of the Treasury, accompanied with copies of his instructions to collectors in relation to the duties on cotton, and stating that another instruction would be issued.

Mr. Clay laid upon the table the following resolution:—

Resolved, That the Committee on Finance be directed to inquire into the expediency of affording a temporary relief to the community from the present pecuniary embarrassment, by prolonging the payment of Revenue Bonds as they fall due, the obligors paying interest and giving satisfactory security.

The deposite Question coming up, Mr. Calhoun spoke an hour and a half in opposition to the removal.

Tuesday, Jan. 14.—The resolutions of Mr. Clay respecting the removal of the deposites being under consideration, Mr. Shepley of Maine, made a speech.

Mr. Morris presented a preamble and resolutions adopted by the Legislature of the State of Ohio, respecting the Bank of the United States, the removal of the public deposites from that Institution, and their future disposal, which were read, laid on the table, and ordered to be printed.

Mr. Webster submitted a series of resolutions requiring the Secretary of the Treasury to lay before the Senate a copy of the official order or direction for changing the place of the deposite of the public money; a copy of the official bond of the Treasurer of the United States; and copies of all drafts, checks, or orders, issued by the Treasurer of the United States, in order to transfer the public moneys from the Bank of the United States and its branches to the several State Banks selected as Banks of deposite.

Mr. Clay's resolution for relieving the money pressure by extending the term for paying duty bonds, was debated at some length.

The further consideration of the resolution was postponed, on motion of Mr. Poindexter, who proposes, when it is taken up again, to show the deleterious effects which the interruption of commercial facilities has had upon the Cotton market.

Wednesday, Jan. 15.—The Vice President communicated a letter from the Secretary of the Treasury, in compliance with a resolution of Mr. Sprague, asking information relative to tonnage employed in the trade between the United States and the various West India Islands, &c.

The following resolution was submitted by Mr. Robinson:—

Resolved. That the Committee on the Judiciary be instructed to inquire into the expediency of more explicitly fixing the amount of the fees of the Attorneys of the respective districts of the United States, and of equalising said fees according to the services rendered.

Thursday, Jan. 16.—The report of the Directors of the Mint was received.

Mr. Shepley concluded his remarks on the deposite Question.

Friday, Jan. 17.—After transacting matters of minor interest, the subject of the public distress was resumed. The discussion was deferred, on motion of Mr. Webster, and after Mr. Clay had expressed a hope that it might not be deferred longer than Monday.

Mr. Rives addressed the Senate in *defence* of the act of the Secretary of the Treasury in removing the deposites. He concluded his remarks at about five o'clock, when on motion of Mr. Ewing the Senate adjourned to Monday.

Tuesday, Jan. 14.—In the House of Representatives, the removal of the deposites being still under consideration, Mr. Cambreleng, of New York, rose and addressed the House in a speech of much pungency, levelled against all classes of Bank monopolies.

The Naval appropriation bill was read a third time, passed, and sent to the Senate for concurrence.

Wednesday, Jan. 15.—The Speaker presented a letter from Mr. Davis, stating he had informed the Legislature of Massachusetts, that he had resigned his seat in Congress.

He also presented a communication from the Secretary of the Treasury, in accordance with the resolution passed yesterday, relative to the rules and regulations adopted by the Treasury Department, in pursuance of the 9th section of the act of July, 1832, on the tariff.

The Resolution of Mr. Chilton, proposing a provision for pensions to persons engaged in Western Wars, was further debated till the expiration of the hour alloted to such subjects; when

The Deposite Question was resumed, and Mr. S. M'Dowell Moore contended ably for their restoration.

Thursday, Jan. 16.—The report from the Mint was received. A few other items intervening the deposit subject came up, when Mr. Beardsley of New York took the floor and spoke till near 4 o'clock.

Friday, Jan. 17.—Reports of Committees on Naval, Pension, and other like matters occupied the principal part of the day, together with reading and passing several engrossed bills.

The House disagreed to the Senate's amendment to the general appropriation bill on the proviso in the bill on the subject of printing or purchasing books, by order of either house.

The use of the Hall was granted to the Colonization Society, for Monday evening, and the House adjourned till Monday.

FOREIGN NEWS.

Portugal.

Accounts from St. Ubes to the 27th of November state that the Pedroites retained possession of that city. The Miguelites, who were stationed at Alcacer de Sal, about 18 miles distant, had made several unsuccesful attempts to capture the town. The constitutionalists had received large reinforcements from England and Belgium, and all alarm for the safety of the place had subsided.

Spain.

A Madrid Gazette extraordinary of Oct. 31st contains a despatch from the commandant in Navarre dated 26th October, announcing that after an engagement with about 1000 insurgents, 100 of whom were killed and 80 taken prisoners, he had entered the town of Logrono. The loss of the government troops was inconsiderable.

The cholera at Seville had very much abated. The number of deaths on the 25th of Oct. was only 14.

Buenos Ayres.

Accounts from Buenos Ayres to the 8th of November, state that Gov. Balcarce had resigned, a new governor had been appointed, and order restored.

Cuba.

Eleven Assassinations.—By an arrival at Charleston, intelligence is received from Havana, to the 20th ultimo. Eleven assassinations took place in the city of Havana, and its suburbs, in one night just before the Christmas Holidays—one of the number was an officer attached to the Department of Marine, who was walking in company with his wife at the moment of his assassination. The Governor offered a reward of two hundred dollars for the assassins, and they had in consequence been arrested. This is stated to have been the first time such a step has been taken by the authorities of Cuba, in a similar case.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 5, 1834.

CORRECTION.—Owing to a mistake of the friend who gave us the information concerning the proposed liberation of the slaves of Dr. Young, inserted in last week's paper, Dr. Y.'s christian name was incorrectly given. It should read, Dr. *Archibald Young*.

Interesting Meeting—Encouraging Prospects.

Pursuant to a notice given in our paper of the 22d ult. a protracted meeting was commenced in the First Presbyterian Church of this city on Friday last. Whilst we pen this article (Tuesday) the meeting continues in progress. We have not witnessed such favorable indications of a spirit of revival since the late remarkable work of grace with which our city and the adjacent country was blessed. It is evidently a work of God. That it may continue, and its blessed influence be a thousand fold more extensively diffused, is the prayer of every pious heart. A considerable number have already given evidence of being hopefully converted to God, and numbers are coming forward from time to time, to ask an interest in the prayers of the people of God. May it not be hoped, nay, should it not be confidently expected, that these are but the few drops before the copious shower; and that Lexington is again to be the theatre of the wonderful exhibition of God's converting and sanctifying grace? If the people of God in this city do their duty in this crisis, have they not the Divine assurance that such results shall ensue?

☞ A *Union Prayer Meeting*, whose special object is the supplication of the Divine throne for a revival of religion in this city, will be held at the McChord Church on Friday evening next. All are affectionately invited to attend this meeting.

Glorious Work of God.

We are truly rejoiced to learn that our friend and late neighbour, Rev. R. J. Breckinridge, is so abundantly blessed of God in his ministerial labors. A most encouraging and interesting state of things exists at this time in the congregation of the Third Presbyterian church of Baltimore, of which he has the pastoral care. On the first Sabbath of last month *ninety-one* communicants of that church sat down, for the first time, at the table of their common Lord and Redeemer. The whole number of hopeful conversions in the congregation within less than two months previous to that time, is supposed to be about *one hundred and thirty*.

This deeply interesting intelligence has brought vividly to our mind, the scenes of a similar character which we had the happiness to witness in this region several years since. What makes the association still more natural and interesting is the fact, that the individual whom God is now making the instrument of effecting so much for the promotion of his kingdom in a distant place, is, himself, a subject of the glorious work of grace with which this region of country was favored at the time we speak of. Truly the ways of God are mysteriously merciful. May the blessed season now enjoyed in Baltimore, be only a prelude to the diffusion of similar blessings throughout the whole length and breadth of our land. And why should it not be so? Can any other reason be given than the criminal apathy of Christians?

Meeting of Sunday School Teachers.

In to-day's Luminary will be found two communications respecting a simultaneous meeting to be held on the second Monday of February next, with reference to the Sunday School cause. It is proposed that the day be observed by the Teachers as a season of special humiliation and prayer, "with special reference to the duties and obligations of Sunday School Teachers, arising out of the present moral state of the world." We are pleased with the suggestion; and hope it may be universally adopted.

The Tract Cause.

We learn that the church and congregation of Mt. Horeb, under the pastoral care of the Rev. J. G. Simrall, have lately contributed forty-four dollars to the funds of the American Tract Society. Twenty dollars of this sum was paid to constitute the pastor a life member of the Tract Society, and the same sum was contributed by one of the elders, to effect the same object respecting himself.

LEXINGTON ORPHAN ASYLUM.—We are gratified to learn that the act incorporating the Orphan Asylum of this city has passed both Houses of the Legislature. We hope an institution may be established on such principles as will prove a permanent blessing to that interesting and too much neglected portion of the community. We have confidence that such will be the case.

Juvenile Benevolence.

We have often thought that the free-will offerings of youth on the altar of benevolence were interesting beyond almost any other form of charitable contributions. Of the incalculable benefit to the contributors themselves, there can be no question. Our mind has been led to this subject at this time by the pleasing fact, that the "JUVENILE WORKING SOCIETY" of this city, composed chiefly of little girls, placed in the hands of the Rev. Mr. Bullard, Agent of the Foreign Missionary Society for the Valley of the Mississippi, during his late visit here, the sum of *forty dollars*, the proceeds entirely of their earnings during the last year.

We enjoy the pleasure of being acquainted with some of the members of this benevolent little sisterhood, and have occasionally been present at their weekly meetings. It is gratifying to be enabled to bear testimony to their zeal and devotedness in the noble cause in which they are engaged. A zeal and devotion worthy of riper years; and which we sincerely hope, may "grow with their growth, and strengthen with their strength." The avails of the last year's labors are to be devoted to the mission at the Sandwich Islands. The Society was addressed by Mr. Bullard, on Saturday afternoon last, in a very impressive and affectionate manner.

We hope this brief notice may afford a useful hint to the ladies of our congregations of maturer years. How many such associations might be formed throughout the churches of our country, which would exert a most salutary influence on the members themselves, and prove a source of lasting blessing to the perishing heathen?

Foreign Missionary Society.

The notice of the meeting of which the proceedings are given, under the above caption in to-day's Luminary, will be read with deep interest by every friend of the great cause of Foreign Missions. It is emphatically the cause of God; and in accordance with his own explicit declarations, must ultimately prevail co-extensive with the wants of the perishing heathen world. It will be perceived, that a State Society has been organized, with the view of enlisting, much more generally and efficiently, the energies of the church in Kentucky in this noble work. We understand that the appointment of an agent for Kentucky to devote his whole time to this cause, is contemplated. Such an appointment will doubtless conduce greatly to the promotion of the objects of the Society.

The Rev. Mr. Bullard, General Agent of the Foreign Missionary Society for the Valley of the Mississippi has recently visited the churches in this region, and been instrumental in exciting an increased degree of interest in this good work which we sincerely trust will continue to increase, and result in a course of systematic, continued effort, which will tell nobly on the interests of the heathen world. We shall recur to this subject again.

First Annual Report of the Foreign Missionary Society of the Valley of the Mississippi.—This document, comprising a pamphlet of 40 pages, has just reached us. We have had time barely to glance through its pages; which we find filled with important matter.

We learn by this Report, that the receipts of the American Board during the last year, have been upwards of $145,000; being more than $15,000 more than in any former year. During the year, the Board has sent out twenty ordained Missionaries and thirty assistants, male and female. This is about one-fifth as many as the whole number sent out during the twenty-one years that preceded.

We made some remarks last week respecting the almost unparalleled increase in the zeal and efforts in this holy cause, which are now diffusing their blessed influences throughout the churches in our country and the whole christian world. May this spirit continue to spread, until the wants of the perishing heathen shall be understood and felt by every christian heart. It will be recollected, that the Foreign Missionary Society of the Valley of the Mississippi, auxiliary to the American Board, was organized but little more than a year ago, and is consequently in its infancy. Notwithstanding, we learn, that during the year, upwards of $8,000 have been collected in the churches embraced in the Society. The year previous, the same churches contributed less than 3,000 to the same object.

We have room for only the following extracts from the Report:

"In Centre College, Danville, Ky., some of the poorest students subscribed $12 each, for this cause; devoted themselves to the missionary work, and then enlisted others to unite with them in the resolution to purchase semi-annually a missionary paper published by the Board, and to put it into every Presbyterian family in Kentucky. They have already distributed 5000 copies of the first paper, and are now engaged in distributing the second.

"The officers and students (60 or 70 in number) of Nashville University have subscribed, and mostly paid, $100. In the manual labor Academy in Maury county, Tenn., between $75 and $100 were subscribed. In Marietta Collegiate Institute about the same. In the Cincinnati Lane Seminary the students (60 or 70 in number) have given over $200 during the year. In the Western Reserve College the students have distributed, at their own expense, 3500 copies of the missionary paper entitled "Duty to the Heathen." In Jefferson College, Pennsylvania, they have undertaken to supply every family in West Pennsylvania with one of these papers once a year.

"The churches in Lexington, Ky., have given between $300 and $400. The church in Danville, Ky., and in Granville, O., about the same, and in Jacksonville, Ill., over $20. The two churches in St. Louis, $400. The churches in this city, with the Lane Seminary church, over $1000. Many other churches have been fully as liberal according to their means.

"A feeble church in Indiana, that had never felt able to support preaching half the time, and had recently become so divided and discouraged as to be entirely without preaching, after hearing a brief statement of the perishing condition of the heathen world, cheerfully subscribed $35. Many of the members told the agent they felt worth 50 per cent. more than they ever did before. Some said 100 per cent. And they proved they were so, by pledging themselves to raise $300 for the support of a pastor all the time, if the remaining $100 could be furnished by foreign aid, and the man could be found."

Foreign Missionary Meeting.

At a meeting held, pursuant to previous notice, at the 1st Presbyterian Church, Lexington, Feb. 3d, 1834, for the purpose of forming a State Missionary Society, auxiliary to the Foreign Missionary Society of the Valley of the Mississippi; Mr. Wm. A. Leavy was called to the Chair, and J. L. Tracy appointed Secretary.

After the Agent of the Board had stated the object of the meeting; it was on motion of Rev. N. H. Hall,

Resolved, That we proceed to organize a State Foreign Missionary Society.

A Constitution was then submitted, which was unanimously adopted

The Society then proceeded to the election of officers, when the following persons were unanimously chosen;

Rev. J. C. YOUNG, *President.*

WM. A. LEAVY, WM. RICHARDSON, J. M. MCCALLA, J. L. TRACY. } *Vice-Presidents.*

Rev. J. D. PAXTON, *Cor. Sec.*

A. T. SKILLMAN, *Treasurer.*

The Society then adjourned.

CONSTITUTION.

ARTICLE 1. This Society shall be composed of the members of the several Associations in this state, and shall be called *The Auxiliary Foreign Missionary Society of Kentucky.*

ART. 2. The sole object of this Society shall be, to raise funds in aid of the missions under the patronage of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

ART. 3. The officers of the Society shall be a President, four Vice-Presidents, a Treasurer, and a Secretary. These officers in connexion with the Secretary, shall constitute an Executive Committee, of whom not less than three shall form a quorum.

ART. 4. Every minister of the Gospel, in whose church is an association, shall be entitled to attend and vote at the meetings of the Executive Committee.

ART. 5. It shall be the duty of the Executive Committee to adopt the most energetic measures in their power, to accomplish the object of the Society; especially by distributing such publications as shall be committed to them by the Parent Institution, or as they shall otherwise obtain—by deputing some of their number to attend the annual meetings of the several Associations—and, in general, by aiming to excite by the use of all suitable means, a powerful interest in favor of the missionary cause.

ART. 6. The President shall have power to call special meetings of the Society.

ART. 7. The Treasurer of the Society shall receive payments from the Treasurers of the several Associations of males and females, and shall pay over the funds in his possession, after deducting incidental expenses, into the Treasury of the Foreign Missionary Society of the Valley of the Mississippi.

ART. 8. The Secretary shall record the proceedings, and conduct the correspondence, of the Executive Committee and of the Society.

ART. 9. There shall be an annual meeting at such time and place as the Executive Committee shall direct, when the accounts of the Treasurer, properly audited, shall be presented; the proceedings of the past year reported; and the other business of the Society transacted. [It will probably be found practicable and expedient to have a sermon, or addresses, on the occasion, and to print the reports of the Executive Committee and Treasurer, and distribute them liberally among the several Associations.]

ART. 10. A copy of the Constitution, authenticated by the Secretary, with the names and residences of the officers annually elected, and also a copy of the Annual Reports, shall be transmitted to the Corresponding Secretary of the Foreign Missionary Society of the Valley of the Mississippi.

For the Western Luminary.

Systematic Plan of Benevolent Effort.

BRO. COONS,—It was my privilege to be with the Nicholasville Presbyterian Church during their Sacramental meeting, which terminated on Monday last. When the last sermon was closed, the pastor requested the church and congregation to tarry, to take into consideration the expediency of adopting a systematic plan of benevolent effort. The Session then stated to those present, some of the evils that had grown out of the want of system in most of their past efforts to hasten the conversion of the world, and some of the advantages which they hoped to realise from an opposite course, and concluded their remarks by laying before them the following plan, which was unanimously adopted, viz: That in the Nicholasville church and congregation, the months of January and February be assigned to the Tract cause, Foreign and Domestic; March and April to the Sabbath School cause; May and June to Foreign Missions; July to the Colonization cause; August to Domestic Missions; September to the cause of Education; October and November to the Bible cause.

Each of these objects is entrusted to a Committee, whose duty it is when the time arrives to

take up the object assigned them, to call upon their pastor to preach on the subject, unless the Agent shall visit them at the time, and then proceed immediately to call on every man, woman and child in the congregation for what they intend to give for that cause during the year. Where effort at home is required, as in the case of Sabbath *Schools*, Tract and Bible distributions, to see the work begun and carried through. By this plan all the members of the church and congregation are called upon to share in the work, which has hitherto been performed by those who were present when each collection or subscription was taken, and the various benevolent institutions will each be presented at suitable distances from each other.

All our churches begin to feel the evil consequences of acting, as we have done, almost entirely without system. Sometimes they have been visited by five or six different agents, in about as many weeks, and then again a year rolls by and they are not called upon to make a single effort for any benevolent institution. They have always been liable to be called upon when they were not prepared to meet the call. But there is no need of this enumeration of the evils of acting without plan. They are known and *felt*. The churches in Kentucky are ripe for a reform.

Next week you may expect a form of the Constitution adopted by the Foreign Missionary Association in Nicholasville and in Versailles. A. BULLARD,

Gen'l. Ag't. A. B. C. F. M. Western States.

Lexington, Jan. 31, 1834.

For the Western Luminary.

Important Testimony.

MR. EDITOR,—Permit me to call the attention of your readers to Morrell's testimony in favour of the happy influence Foreign Missionaries have exerted upon the native islanders of the Pacific Ocean. Capt. Morrell is one of our own Ship Masters. Few men in the United States have out done him in promoting the commercial interests of our country. Few have made such valuable discoveries, or manifested such cool and dauntless courage. He is what the world would call a generous, brave, noble hearted man. So far from being religious over much, we frequently find him, according to his own account of himself, in a party of pleasure or out on a hunting excursion on the Sabbath.

Such a man cannot, for a moment, be supposed to have any motive or disposition to give false testimony in favour of Foreign Missionary efforts. If there are any men in our country, who will not believe the facts related by missionaries and ministers of the gospel, what will they do with the following declaration of Capt. Morrell? In speaking of a group of islands on the South West coasts of South America he says:

"The navigator among these islands need not be apprehensive of any hidden dangers, as every thing shows itself in the daytime; neither need he have any fears as regards the natives of this coast; as I have had communications with thousands of them, and can vouch for their being a harmless, inoffensive race. They are inquisitive, tractable, and would readily receive instruction. Could they be blessed with the same advantages from the labours of missionaries which the natives of the Sandwich Islands have enjoyed, they would soon become equally civilized, intelligent, and moral. They are fit subjects for such instruction.

In this place I beg leave to detain the reader by another short *digression*, to show that the results of missionary labours abroad have been misrepresented, misunderstood, and much underrated. Among the native islanders of the Pacific Ocean the good they have done is incalculable. I consider most, if not all, of the persons who have visited these islands in the character of religious missionaries, as the benefactors, not of the natives merely, but of the human race. I shall not allude to what *spiritual* benefits they may have conferred on those whom they have been instrumental in turning from paganism to Christianity, but I rest their defence on the good they have done to the cause of civilization, science, and commerce. They have opened new channels for lucrative trade, which were formerly closed by the ferocity of cannibals. They have extended a knowledge of literature and the useful arts to countries where they were never before known, and may be said to have created new countries of civilized men.

If commerce be a blessing to the world—and who, at this day, is bold enough to deny it!—then the missionaries to the Pacific islands have done much to promote its interests, and have thereby added much to the sum of human prosperity and happiness.

Let us then do justice to the missionaries, and bid them God-speed. If they have merely caused two blades of grass to grow where but one grew before, they deserve the approbation of the world. They cannot act from selfish motives when they voluntarily submit to so many privations, sufferings, dangers, even death itself, to benefit others. They leave the comforts of home, the associations of their early years, wives and children, country, lucrative situations, and expose themselves to all the dangers of the sea, to the fatigues of a long voyage—to war, pestilence and famine. And all for what! Not to acquire worldly riches for themselves or their friends; but to impart what they conceive to be spirtual riches to strangers and savages. To cause them to pursue the path which leads to happiness and to teach them that all mankind are their brethren, and that they must no more massacre the white men who visit their islands, but treat them with hospitality and kindness.

This the missionaries have done—this they continue to do—and every ship-master should say, God prosper their labours, unless indeed, he prefer to obtain refreshments for a starving crew by force of arms. But all ships have not sufficient arms or men to force a landing against thousands of ferocious savages with poisoned weapons. There have been instances where the ship's company, officers and all, have been too much weakened and emaciated by famine and scurvy to maintain a contest with savages. Such have either perished with hunger, or became themselves the food of cannibals.

Such instances certainly have been, and these islands are still inhabited by the descendants of the same people. What force of arms could not effect, the gentle manners and mild persuasions of pious missionaries have accomplished. No sooner does a ship stop there *now*, than the inhabitants vie with each other in acts of kindness and hospitality. The best their country affords is offered, and freely offered, to refresh the wearied and weather-beaten mariners, whom they meet on the beach; and, armed with nothing but smiles of welcome, inquire their wants. Here the stranger can eat and drink, and sleep in perfect security, under perhaps the same roof beneath which human flesh was once an article of food. Who have effected this wonderful change in the short period of one generation! I answer, this is the work of missionaries. God bless them!

There is still an extensive field open for such useful labours, where results equally beneficial, in many respects, could not fail of being produced. "The harvest truly is plenty, but the labourers are few." The western coast of South America, from Magellan's Strait to Port Valvida, deserves the attention of missionary societies. Here the natives are living in the most wretched condition that can well be considered, in one of the finest countries in the world. The arts of civilization, particularly that of agriculture, with a true knowledge of practical religion, would make them a happy and a grateful people; and at the same time open a lucrative trade that would prove beneficial to all parties. This country is claimed by no civilized nation, the Spaniards never having extended their conquests south of the archipelago of Chouos, or Chiloe."

Two men under the care of the American Board of Commissioners for Foreign Missions, have sailed from this country to explore the field above alluded to.

Capt. Morrell knew, by bitter experience how important it is, for the interests of our Seamen, that all the inhabitants of the Pacific islands should be brought under the influence of the gospel.

On one island he was compelled to see 13 of his own ship's crew treacherously murdered, and their bodies roasted and devoured by the savage cannibals.

The narrative of his Voyages and Discoveries, a volume of nearly 500 pages, is worthy the perusal of every intelligent American.

A. B.

For the Western Luminary.

Interesting Meeting of Sunday-School Teachers.

We learn with great pleasure, that a general meeting of Sunday-school teachers, of this and other places in our land, is contemplated to be held on the SECOND MONDAY OF THE PRESENT MONTH. It is to be a day of special humiliation and prayer; and the exercises, both of the day and evening, are to have special reference to the duties and obligations of Sunday-school teachers, arising out of the present moral state of the world; the bright and brightening prospects of the church of the Redeemer; and the NECESSITY OF TRAINING UP THOUSANDS OF MEN AND WOMEN FOR THE SERVICE OF OUR ASCENDED LORD, IN THE CONVERSION OF THE WHOLE WORLD TO THE FAITH OF THE GOSPEL.

We hope every thing will be done by the friends of Sunday-schools to make the day tell nobly on the interests of dying millions.

For the Western Luminary.

A Great Day for Sunday-School Teachers.

A large body of our fellow-labourers have proposed to us to set apart the SECOND MONDAY OF FEBRUARY, for a solemn and deeply interesting purpose. They have been looking, and they invite us to look at the prospect before us.

Eighteen hundred years have rolled away since the Prince of Peace, having obtained eternal redemption for us, by the sacrifice of himself, passed into the heavens, leaving upon his followers this simple, solemn injunction, "GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

The record of the early conquests of the gospel, of the labours and trials of faithful apostles, and the perils and sufferings of martyrs, is before us. The vicissitudes of the church, the deep darkness and the glorious light through which she has been alternately led, should be familiar to us. With the success of efforts, in latter days, to extend the knowledge of God over the earth, few Christians are unacquainted. The distribution of the Bible and tracts, the extent and prosperity of Christian missions, and the frequent tokens of Divine favour towards Sunday-schools, are matters of continual meditation and thanksgiving to those who are waiting for the full accomplishment of the promises of the gospel.

At the commencement of the present year, we find the great mass of our fellow-men, as they have been for ages past, in all the darkness, and horror, and pollution of paganism and superstition; but we find unusual indications of the approach of a brighter day. All over this gloomy waste we see here and there—wide apart indeed—a solitary gleam of light.* Not a pagan nation is to be found which no effort has been made to evangelize; and from some we have tidings of great joy. The condition of the world should be contemplated with solemn interest by Sunday-school teachers, at this moment. The means of sending the gospel to every human being are not wanting. Wisdom, and skill, and experience to direct (with the grace of God) whatever agency may be employed, are not wanting. The great body of evangelical Christians are organized in forms suited to their respective modes of faith and practice, to fulfil the injunction of their Divine Master; and the church has at length ventured to attempt, to pray for, and expect the CONVERSION OF THE WORLD. A door of entrance to the heart of the empire of paganism stands wide open. Wherever the gospel is preached, it is heard with interest: it excites attention; it awakens inquiry and discussion. The poor, blind pagan would hear more of this matter. He stretches forth his hand to the missionary stranger, and asks him for the paper that tells him of Jesus, the FRIEND AND SAVIOUR OF SINNERS. He travels hundreds of miles, that he may learn more of the new religion, and get something to bring back to his dying children and fellow-men, that they also may "know the joyful sound." This is no fancy sketch. The facts are too well attested to be contradicted or questioned by the most skeptical. JUDSON, MORRISON, GUTZLAFF, and a host of others equally credible, have told us a tale of human wretchedness and degradation, at the recital of which the heart sickens and faints. But they have told us in the same breath, that the way is open for the introduction of the gospel, with all the sanctifying and saving influences which accompany it, into the midst of these dying millions. Within a few weeks we have learned that the Bible, translated into Chinese, can be read by one third of the human family! Multiply teachers and Bibles to the requisite extent, and what prevents the vast empire of China from being brought under the influence of the gospel within the next quarter of a century! The change would not be so great as changes of the same nature, on a smaller scale, wrought among many heathen nations within a shorter period. Why would not the like means, proportionally increased, produce the like results in China!

But we must have men to go thither and give their strength and life to the enterprise. Missionaries, school-masters, physicians, printers, &c. &c. must go, in the Spirit of the Divine Redeemer, and like his eminent apostles to the Gentiles, count not their lives dear unto them if they may testify the gospel of the grace of God to their brethren who are sitting in darkness. And where are such men to be found! What expectations have we of a supply—where, and by whom are they training for this service?

The eye of the inquirer is almost instinctively turned to the SABBATH-SCHOOL TEACHER, who is supposed to have looked with deep interest at the wants and woes of his race. His is a most advantageous post of observation, and often is he supposed to be anxiously inquiring what he can do to supply those wants and relieve these woes.

It is required of him that he should labor and pray without ceasing for the conversion of his pupils to God, and then train them for the highest and holiest service which the command of Christ and the perishing condition of the world enjoin. It is for him to direct the earliest thoughts, desires, and hopes of his pupils to the great end of life. It is for him to enlist their earliest sympathies in behalf of those who have no hope and are without God in the world. It is for him to spread before his class, from week to week, the scene which the world presents to his own eye, and teach them what they have to do towards its regeneration and entire conversion to God; and to show them what glorious things are spoken of Zion by her King, and what part they must bear in her warfare if they would share in the songs and shouts of her triumph.

TEACHER! will you fold your hands to sleep in such a day as this, and with such obligations pressing upon you? Will you not rather be persuaded to shake off every slothful habit and disposition, and address yourself earnestly to the great business you have in hand! Come, then, to the throne of the heavenly grace; and in company with tens of thousands who have like fears, responsibilities, and deficiences with yourself, let us make our common supplication unto God, that He would give us grace and strength to do what our hands find to do in this dying world, with all our might, and without an hour's delay. Arise! Go up to the solemn assembly. Let us call upon God with our whole heart, and we shall find Him, and rejoice in his salvation. * * *

*The Missionary Herald for January contains an estimate that there are in heathen lands, 700 labourers to 719,500,000 souls, or less than one to ten hundred thousand. There are also 15 presses, and 13 schools for teachers and preachers. Pupils and converts not estimated.

For the Western Luminary.

MR. EDITOR,—Is the cause of African colonization an important one? Is there a sufficient degree of attention paid to the character of emigrants to Africa?

Might not each man of ease in the profession of Law, educate an active and taelated young man of color in that profession?

Might not many of our Physicians friendly to the interests of colonization, and the science of medicine on the continent of Africa, educate one for usefulness in his profession?

And could not every minister of the gospel by selecting and educating a pious and talented young man for Africa, soon bless that continent by contributing in his proportion to redeem it to God?

Are there not also many mechanics who are so much interested in the cause of colonization, and Africa, that they would cheerfully impart the knowledge of the particular branch in mechanism by which they have risen to eminence and distinction in this republic? Such citizens in the colony and in Africa are much needed.

Is Africa ever to be enlightened in respect of politics, medicine and salvation? Is agriculture, commerce, and mechanics to prosper on that long neglected continent? S. T.

For the Western Luminary.

A Great Man has Fallen!

A. Campbell is dead, dead, dead! i. e. thrice dead.

1st. Dead in trespasses and in sins, as all men are in a state of nature. With the heart man believeth unto righteousness. This is to him as unintelligible as "believing with the foot."

2d. Dead politically. In this department he never came to the birth. He died in embryo—in the Virginia Convention—a complete political abortion.

3d. Dead theologically. He received an incurable wound in Nashville,—lingered and died—a victim to his own avarice and ambition. Poor fellow! he's gone! Many a one will say, "and I'm not sorry."

He left behind him the "Christian Baptist" and the "Millennial Harbinger," imperishable monuments of his *greatness* and *goodness*.

Let those who admire fallen greatness, visit Bethany's Bishop, and hear of the many battles he has fought, and his thousands slain, and how he opened the eyes of thousands of *historically* blind bigots, and poured into their *reformed* minds divine light, highly rectified in passing through *his* brain; and, after all, *meet with defeat!* I would suggest the propriety of having his funeral preached in all the Campbellite churches, from Esther 7: 10. "So they hanged Haman on the gallows that he had prepared for Mordecai." CHUBB.

Extract of a Letter to the Publishers, dated

"BELLVILLE, Hendricks Co, Ind. January 20th, 1834.

"As the *Heresy* of Campbellism is spreading far and wide, through many parts of this state; and as the Advocates of this *pernicious error* are becoming plenty among us; it seems to me, to be the *indispensable* duty of all the lovers of *truth*, and of the *Holy religion* of the Saviour, to be up and doing.

"Believing that Cleland's '*Strictures on Campbellism*,' may do much in meeting the prevailing errors, I inclose you $5, and wish you to forward the worth of this in those *Strictures*, which I shall use to the best advantage, in doing the most good.

"I would remark, that the Lord has, during the last twelve months, revived his work in this place and neighborhood, in a very powerful manner. Something like forty persons, of all ages, have been brought to a *saving* knowledge of the *truth*, as it is in Christ Jesus."

To the Editor of the Western Luminary.

DEAR SIR,—I am pleased to see your columns occupied with the contributions of "Cobham" and others, who with no small success have exposed some of the dangers of Romanism. In the silence of your former correspondents allow me to communicate a few thoughts upon the same important subject, in the hope (if no other benefit should follow) that they may be the means of leading some one possessing superior advantages of time and tact, to devote a few numbers to those signs of the times, which so clearly teach the need of watchfulness and prayer, among the friends of pure piety.

That a Protestant education is one of the surest defences of the Protestant religion, is indisputable. It is through this instrumentality that the mind possesses itself with a lustre, that superstition cannot abide, and girds itself with a strength that bursts off every fetter. *This the Romanists among us know*, and hence their untiring efforts to bring the instruction of our children so completely under their direction, that the "lesser light" of their feeble literature may resume the regency, and once more "rule the night" of human ignorance. *Their right* to a literary *monopoly* if they can gain it, is unquestionable. Their zeal and assiduity in laboring for the accomplishment of this object, by reducing the fees of tuition, &c.; winning the esteem of their pupils, and neutralizing public jealousy, without doubt affords strong evidence of their consistency, though badly applied; but that it is *right* for professors of the christian faith, to countenance or support them, or that it is *consistent* to encourage them by sending their children to be educated by them is as untrue as it is dangerous. *Such conduct is insulting to God and in open violation of most solemn responsibilities.*

Do any of your readers, ask "how can these things be?" My reply is in the impressive language of the Psalmist, (127th Ps. 3d verse) that "Children are an heritage of the Lord, and the fruit of the womb is his reward;" that is, children are the challenged property of the living God, they are his by heritage and reward,—as a matter of right and of justice. Now, for a follower of Christ under such circumstances, to give up the training of that precious heritage of reward, (his children) to those, whom God's infallible word has revealed, as anti-christ, and to be destroyed for her impiety;—a follower of Christ I say, who will so act *insults God and violates the highest of all obligations.* Shall the little ones of such parents "Rise up and call them blessed" in the hour of doom? May they not rather expect that they will accuse them "before him that sitteth upon the throne?" and hurry on the fulfilment of that bitter curse which God denounces against seducers? What heart that fears, to offend God, can read without quaking apprehensions for the safety of some professed christians, the 20th chap. and 5th verse of Exodus? How plainly is it there taught that a righteous God "will visit the iniquity of the fathers (in bowing down and serving graven images) upon the children—of them that *hate me;*" i. e. of those who do as their fathers, bow down, &c.? And how can christian parents expect their children, to refrain from such *abominations;* (the Papal creed makes them necessary to salvation) when they place them under the tuition of Papal instructors? Is it *certain* that christians who thus trifle with the spiritual welfare of their children, can at last say, "Here Lord are we and the children thou hast given us?" Is it certain! *Is it certain!!* Is IT CERTAIN!!!

The inoculations of error are sometimes fatal to the soul. Eternity alone can disclose whether it shall be so with the children of Protestants who are now passing through the process under Papal direction. As I have not done with the subject, you may expect to hear from me again soon. D. H.

We give below the Constitution and list of officers of the *Common School Society*, formed at Frankfort, Ky. a few weeks ago.

From the Commonwealth.

Constitution of the Kentucky Common School Society.

ART. 1. The Society shall be called the Kentucky Common School Society.

ART. 2. The objects of this society are the excitement of popular interest on the subject of education: the collection and distribution of information respecting the state of common schools in Kentucky; and the condition and experience of other states on the subject; and the performance of all such acts as may be within the power of a voluntary association for promoting the interest of general education.

ART. 3. The officers of this society shall be a President; one Vice President from each Congressional district; a Treasurer; a Corresponding Secretary; a Recording Secretary; and ten other persons, who, together with the above mentioned officers shall constitute a board of managers, any five of whom shall constitute a *quorum* to do business.—The managers shall have power to appoint one or more executive committees, and assign to them their respective duties.

The officers and boards shall be appointed annually, and shall be competent to fill any vacancies that may occur from resignation or otherwise.

ART. 4. Any person who shall contribute one dollar annually to the funds of the society, shall be a member, and payment, at any one time, of ten dollars, shall constitute a membership for life.

ART. 5. Every society in the state, which shall become auxiliary to this society, shall be entitled to five representatives who may attend and vote at all meetings of the society.

ART. 6. Annual meetings of the society shall be held in Frankfort at such time, during the session of the Legislature, as the board of managers may appoint.

ART. 7. The board of managers may appoint an agent, or agents, whose duties it shall be to aid in the formation of auxiliaries; and to do such other things as the board may enjoin on them; such agents to receive a suitable compensation from the board for their services.

ART. 8. This constitution shall be altered only at a regular meeting of the society, by the concurrent vote of two-thirds of the members present.

The officers of the society are—

PRESIDENT.

His Excellency, John Breathitt, of Frankfort.

VICE PRESIDENTS.

Hon. James T. Morehead, Lieut. Governor, Warren county; Rev. B. O. Peers, President of Transylvania University, Fayette county; Rev. F. R. Cossitt, President of Cumberland College, Caldwell county; Rev. John C. Young, President of Centre College, Mercer county, Rev. George A. M. Elder, President of St. Joseph's College, Nelson county; Rev. H. B. Bascom, President of Augusta College, Bracken county; Rev. S. M. Noel, D. D. President (elect) of Georgetown College, Scott county; Edwin Rumsey, Esq. of Muhlenburg county; Worden Pope, Esq. of Louisville; Thomas Marshall, Esq. of Lewis county; Daniel Breck, Esq. of Madison county; William Caldwell, Esq. of Adair county.

CORRESPONDING SECRETARY—Thornton A. Mills, of Frankfort.

RECORDING SECRETARY—Austin P. Cox, of Frankfort.

TREASURER—Col. Edmund H. Taylor, of do.

MANAGERS—John Brown, John Harvie, John J. Crittenden, Thomas B. Monroe, Charles S. Morehead, David White, Jacob Swigert, Edward P. Johnson, J. W. Hall, L. J. Sharp.

MARRIED—In this city, by the Rev. Mr. Peers, NINIAN EDWARDS GREY, Esq. to Miss HARRIET HOWELL.

DIED—At his residence in Mercer county, on the 28th ult. the HON. JOHN BOYLE, U. S. District Judge, for the District of Kentucky.

In Franklin county, on the 24th ult. the Rev. WILLIAM HICKMAN, Sen. aged 87 years.

OBITUARY.

Died, in this county, a few days since, Mrs. MARY ANN LOGAN, consort of Mr. William R. Logan.

The deceased had been for several years a consistent member of the Presbyterian church; and died in the triumphs of that faith which only can sustain the soul in view of the awful realities of eternity. She has left an affectionate husband and numerous friends to mourn her departure; but they mourn not as those without hope, for they remember that God has said, "Blessed are the dead who die in the Lord."

To the Editor of the Western Luminary.

REV. SIR,—I observe some typographical errors in the communication entitled, "*Colonization—Internal Improvement,*"—inserted in the Luminary on the 29th of January, which are calculated to make unfavorable impressions on the mind of the reader, as to the truth of the calculations therein made. The sum of $540 is put in place of $540,000 appropriated to purchase 1,850 additional slaves to hire the second year. And the deduction for expenses, &c. from the proceeds of said year is stated to be $60,000, but should have been $68,000.

The additional number of slaves to be purchased to hire the fourth year should be 1,739, but is inserted 9,739.

Preparatory to a larger increase of slaves to hire the sixth year an issue of $100,000 in notes is put for $1,000,000.

As to the number of slaves to hire the 16th year, 71,910 is in place of 71,918.

And likewise in appropriating for the colonizing of 8,000 slaves out of the proceeds of the 26th year $80,000, in room of $800,000 is inserted. J. B.

NEW BOOKS!

THE "KEEPSAKE," a spendid London Annual for 1834, 17 engravings; The Child's Annual for 1834; The Clergyman's Note Book; Gospel Seeds; The Influence of the Bible, by John Matthews, D. D. President of the South Hanover Theological Seminary; Letters to Young Ladies; Scenes of Wealth, for the instruction and amusement of children and youth; Metcalfe's Terrestrial Magnetism; Morton on Pulmonary Consumptions; Dr. Drake's Address to the Literary Convention of Kentucky,

Just received and for sale at SKILLMAN'S *Book Store, Main Street, Lexington, Ky.*

February 5, 1834. 30-by

NEW ESTABLISHMENT.

J. C. ATKINSON

RESPECTFULLY informs the public, that he has commenced the manufacture of

Tin Ware, Stove Pipe, House Guttering, &c.

On High-street, a few doors below J. Norton's corner, and directly opposite Drs. Satterwhite and Whitney's Shop. He is determined, by moderate charges, punctuality, and a desire please, to make it to the interest of all who wish to purchase any article made or vended by Tinners, to call and examine the quality and prices of his ware before they purchase.

He will sell at *Wholesale*, upon as accommodating terms as can be had in this or any other city. Lexington, Feb. 5, 1834.—30-tf

REMOVAL.

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. FISHEL, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5-tf

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.

Lexington, Jan. 29, 1834. 29-tf

DRUG AND CHEMICAL STORE

REMOVED TO CHEAPSIDE.

THE Subscriber informs his friends and the public, that he has *removed* his stock of Drugs, &c. to CHEAPSIDE, next door to the late Dr. Boswell's store. He hopes, by continuing his unremitted attention to business, to induce his customers generally to continue their patronage. He can warrant his stock of Medicines to be as fresh and as cheap as any in the place. THOS. L. SMITH.

Lexington, Jan. 29, 1834. 29-3w

Election of City Officers.

THE Mayor and Board of Councilmen of the City of Lexington, will meet at the Council Chamber, on Wednesday the 5th day of February, 1834, at 3 o'clock P. M., for the purpose of electing

A Clerk of the city, a city Marshall, a city Attorney, a city Printer, a city Collector, a Treasurer, an Assessor and Assistant Assessor, a Day Watchman, a Captain of the Night Watch and three Night Watchmen, two Weighers of the Market, a city Surveyor, an Inspector of Weights and Measures, and a Keeper of the Grave Yard.

Candidates will leave their names with the Clerk.

Applications for LICENSES for Taverns, Coffee-Houses, Confectionaries, Victualling Houses, Porter-Houses, Retailers, and Porters, must be made at the meeting of the Council on Thursday, the 6th day of February next.

And LICENSES for Hacks, Wagons, Carts, Dearborns, and Gigs, can be obtained by application to the Clerk of the city, on Friday, the 7th day of February next.

By order of the Board,

Attest H. I. BODLEY, *City Clerk.*

Lex. Jan. 15, 1834. 26-3w

JUST PUBLISHED,

And for Sale at This Office, and at A. T. Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5.

December 11, 1833.

PHŒNIX SADDLE AND HARNESS MANUFACTORY.

WILLIAM H. EANES,

[Agent for John J. Worsham.]

GRATEFUL to his friends, and the Public generally, for their past favors, respectfully acquaints them that since the Fire on the 5th instant, which destroyed a considerable portion of his Stock, and damaged the building he occupied; he has refitted his shop; recommenced his business and added to his Stock at his former stand, where, (having one of the best Workmen in America) he will keep constantly on hand and for sale, a first rate assortment of

SADDLES, HARNESSES AND TRUNKS,

and every other description of manufacture in his line, ready made, or furnished to order at the shortest notice.

He intends visiting the Eastern Cities in the Spring, and will bring out an assortment not surpassed by any in the Western Country.

To those with whom he had dealings previous to the fire, he would respectfully state that his Account Books were not only *scorched* but partly *burned*, and that he is, consequently, in some measure dependent upon their honor and punctuality for a settlement of their accounts; this being the case, and standing in need of all sums due him, he earnestly requests all who are indebted, to come forward and settle their accounts.

Lexington, January 22, 1834. 28-3w

VERSAILLES FEMALE ACADEMY.

THIS Academy will be opened for the reception of Pepils and Boarders, on the first Monday in February next. The Subscriber returns her grateful acknowledgements to the public, for the liberal support that has hitherto been extended to her; and assures her Patrons and friends, that she will still endeavour to discharge the duties of her station with fidelity. She flatters herself, that after fifteen years experience and close application, as a Female Teacher, she may, with some degree of confidence, ask the Public for a continuation of their Patronage. C. A. TILLORY.

Versailles, Jan. 21, 1834. 28—3w.

Select School for Boys.

THE Subscriber would respectfully inform the public, that the second term of his school will commence on Monday, the 20th inst. The School is now situated on Main Cross street, in the building adjoining the residence of Mr. Edward Oldham, which, in consequence of its retired situation, and having been fitted up for the occasion, is an agreeable and commodious location for a school.

His terms are, for the English branches, including the whole course of an English education, $5 per quarter of 12 weeks.

The above, together with the Latin and Greek languages, $6.

As the number to which the school is limited is not quite made up, a few more scholars will be received.

He pledges himself strictly to attend to the moral habits and intellectual improvement of the pupils committed to his charge.

G. W. COONS.

Lexington, January 22, 1834. 28-3w

NEW BOOKS.

HENRY'S COMMENTARY, a new edition in 3 Vols. at the low price of $12 per copy; The Works of Maria Edgeworth, in 9 Vols.; Polyglott Bible, octavo Boston edition; The Life of Archbishop Cranmer, by C. W. Le Bas, 2 Vols.; The Young Ladies Assistant in Drawing and Painting, by Maria Turner; First Lessons in Algebra, by Ebenezer Bailey; Scenes in Our Parish, by A Country Parson's Daughter.

Just received and for sale at SKILLMAN'S *Book Store, Main-Street, Lexington, Ky.*

January 15th, 1834. 27-by

Imitation Canton China.

JUST RECEIVED,

By JAMES & BROTHER,

(Crockery and Glass Warehouse,)

A splendid assortment of the above elegant and cheap article, either by the piece or complete Dinner Setts. These goods are very beautiful, and those persons who have incomplete setts of Canton China, can supply themselves with an article as rich and much cheaper.

Lexington, Jan. 8, 1834. 26-tf

REMOVAL.

DRS. J. C. & S. B. RICHARDSON,

HAVE removed their Office and Shop to their new brick building on the east side of Upper Street, a few doors above the lower end of the Market House and near the residence of Richard Higgins, Esq., where they will be ready to serve their friends and the public generally, in City and country.

Lexington, January 1, 1834. 25-tf.

MANSION HOUSE.

THIS Tavern, in the town of Frankfort, so well known throughout the State of Ky. and in the western country generally, has been taken on lease for a term of years by the subscriber, where he will be glad to receive patronage. STEPHEN FENWICK.

Frankfort, Dec. 25, 1833. 24-7w

TO WOOL AND COTTON CARDERS.

BY *arrangements lately made with one of the most celebrated Manufacturers of Machine Cards in New England, the undersigned have been enabled to reduce the price of* MACHINE CARDS AND FILLETING, *to*

$1 62½

This uncommonly low price per square foot reduces 1¼ inch fillet to 21 cents the running foot, and 1 inch fillet to 13½ cents the running foot. A good supply always on hand, and orders received for the Manufacturer for any size or number, and filled at a short notice.

STEPHENS, WINSLOW & STEPHENS,

Main street, Lexington, Ky.

December 25, 1833. 24-3m

NOTICE.

TO THE HEMP-GROWERS OF KY.

THOSE gentlemen who intend to use the East Tennessee HEMP-CUTTER, are advised to roll their land, as in that case, the Hemp can be cut nearly even with the ground, at the rate of eight to ten acres per day. This machine is of very simple construction—not liable to get out of repair,—throws the Hemp in a regular manner, and easy to be taken up.

The Hemp Cutter is a very valuable labor saving machine, and is recommended with the same confidence that the experienced farmer would recommend the most approved plough; and will be quite as satisfactory in its operations. This machine will be exhibited on the farm on which the Rev. N. H. HALL resides, near Lexington, early in the season. The price of a patent for *one* Machine will be $50. Arrangements will be made to give the growers of Hemp an opportunity to procure the Machine in time for the next Hemp harvest.

THOMAS A. ANDERSON, M. D.

Lexington, Jan. 1, 1833. 25—tf

For the Western Luminary.

Lines Composed for the Album of a Young Lady in Lexington.

The sweetest rose that ever bloom'd,
And cast its fragrance on the air,
By Nature's law, has been entombed,
With violets blue and lilies fair.

Thus female beauty fades away,
Wilts, like flowers of early bloom;
Its rainbow glories seldom stay,
But flit away and seek the tomb.

Ah! the sad pangs that wring the heart,
When worldly hopes all prove so vain;
That stints the joys and breaks apart,
The tender, silken chord in twain!

I've often mused me in the grave,
When Sol his round had nearly run;
And sigh'd to think that all I love,
With me, must shortly be undone.

It must be so, if all *our* woes
We change for bright and spangled crowns,
These, surely these, beyond earth's throes,
Will much surpass our *ups and downs.*

I'll sigh no more at ills I see,
But meekly trust my Saviour's word;
His tender bosom bleeds for me,
I'll go, and soon be with my Lord,

O how the glories far above,
Expand the heart that's grace receiv'd
Its *always* warm with Jesus' love,
Both now and since it first believed.

His love shall bear it far away,
Where Jesus sits enthroned in bliss,
Encircled with an endless day:
Was there ever love like this! F.

Havocks of Intemperance.

From Sargent's Address before the Worcester Temperance Society.

The advocate in the cause of temperance may lawfully endeavor to enlist those kindlier affections, implanted in the nature of man. He may summon, in such a cause as this, the heart-broken father, and bid him open his wounds afresh for the benefit of others. He may compel the reluctant witness to uncover the tomb of his blasted hopes, and trace step by step, the progress of intemperance in an only son, from the cradle of innocence to the grave of infamy. He may cause him to linger with a painful minuteness over the more touching incidents in the tale of sorrow; that little age of bitter anguish, the earliest moment of conviction, that his unhappy child, until then happy, innocent and confiding, was lost to a sense of shame, reeling in the public way. He may extort from the witness the admission, that the partner of his bosom, the mother of this incorrigible boy, subdued by this domestic misery, wept herself away, and died, at last, of a broken heart. He may even elicit the fact, that the victim of intemperance was prevented, by intoxication, from following the dead body of that very parent, whom he had hastened to the grave. He may summon another and another; the widowed mother from her sleepless pillow of tears, who has buried the pride of her heart in the drunkard's grave. He may exhibit before you the anxious and unhappy son of some degraded parent, secretly conducting from the dram seller's door, the tottering steps of that wretched and ruined old man, from whose loins he sprung; depositing the wreck perhaps of a once tender husband, an affectionate father, a worthy citizen, a professing Christian, upon his bed of shame, and exclaiming, in the language of humiliation, to the surrounding group of afflicted children, "this was our father; if we cannot honor, let us cover all that remains, with the mantle of filial affection and regret." The advocate in the cause of temperance may demand the testimony of the sister who pours forth in vain the eloquence of an agonized heart, to conquer that ruinous relish, which is hurrying the brother, the playmate of her childhood to an untimely grave, through the paths of corruption and of crime. He may call from her hiding place, the poor pitiable wife, who had fled to some secret corner of the garret or the cellar, when the heavy and irregular tread and the profane and brutal salutation announced the return of a drunken husband; he may bid her recapitulate the history of her miserable union, its dawn, as bright and transient as the morning sun of an April day.—This wretched man was virtuous then, industrious, temperate and happy. She gave him confidingly all that she possessed; her worldly goods and a devoted heart; he had squandered the one, and broken the other. The tongue which had promised to love and to cherish, had proved indeed an evil member, dealing in nothing but unmeasured abuse. That right hand, which she had received in her bridal hour, in token of protection and fidelity, had forgotten its cunning, and fallen heavily, in the drunkard's wrath, upon a defenceless woman. She may lift up the curtain of concealment, and show you the interior of the drunkard's domicil, once the quiet fireside, the home, sweet home of a happy family, but now the scene of physical and moral desolation; the untimely grave of all domestic happiness; the den of complicated misery and crime, of loathsome disease and unnatural death. She may lead your eyes and your hearts, by the indication of her finger, to that ragged pallet of straw, which lies between the floor and the corrupted mass of tenantless clay. The very bedstead has been bartered for the abominable curse. The poison at length has finished the work. The miserable victim of intemperance has gone to his terrible account. A group of half-clothed and starving children surround the unburied remains of the faithless husband and apostate father.—They bend their eyes for support upon the abused and forsaken being, who is at last released from her bitter partnership of misery. Her early impressions of a religious faith have proved the life-boat of her sinking spirit, upon the troubled waters, in a disastrous voyage. The pressure of accumulating sorrows has drawn her more closely to the Father of the broken in spirit.—In her moments of deepest affliction, she has sought her consolation, not from the bottle, but from the book of God: and, when this certain refuge of the heavy laden, when the holy volume itself was at last pawned to the dram seller, by her worthless husband, for the drunkard's draught, she has conveyed its recollected councils and its cheering promises to her crying and supperless children, teaching them to hope for the bread of a better life, from the God of the widow and the fatherless.

The Death of the Intellect.

Look at the living drunkard, and you will find him only the remnant of his former self. His immortal mind is not less blinded by this withering curse than his dying body. His memory, once retentive and ready, has lost its wonted elasticity and power. His understanding, which would grasp and wield to elucidate almost any subject, becomes debilitated and childish. In his cups the drunkard is generally a temporary fool or a madman. His very horse exhibits the external symbols of mortification for the load he carries, and his dog is ashamed to keep his masters company. But idiotism and insanity are not always temporary in the case of the drunkard. Both of these effects often become permanent in the future man. Idiots may be found, almost every where who have brought this calamity on themselves by the immoderate use of ardent spirits. From men of intellect and men of business and perhaps men of pre-eminent attainments, they have debased themselves to a common level with swine. In some cases, reason seems to be blotted out; and the miserable victim of intemperance lives and dies a literary fool. In other cases, still more numerous, there is a manifest approximation to idiocy where this deplorable consequence does not follow. Who has not witnessed the wane of intellect around him? Who has not seen the shrewd accountant become dull; the profound philosopher rendered obtuse; the politician bewildered; the eagle flight of the learned flag; and the precocity of genius, which in the dawn of life, attracted the steady gaze, and promised a giant manhood, dwindling into mental insignificance and death? The world may perhaps stand and wonder at the change, and speculate upon the latest cause. But lift the curtain, and the mystery is solved. There stands the bottle, and the death of intellects is in it.—*Beman's Sermon.*

Robert Owen's Disciples.

The following account of a recent meeting of these deluded persons on the Lord's day, is abridged from the London Courier, and may be useful in showing the necessity of laboring, by all the means in our power, to resist the efforts which the great enemy of souls is making through his emissaries on earth.

The disciples of Mr. Owen hold their weekly meeting at a large building, (on Sunday) entitled the "National Equitable Exchange," which is situated in Charlotte street, Fitzroy square.

On advancing into the area of the building, an extensive, barn-like, newly white washed room, perhaps two hundred feet in length, by 60 or 70 feet in width, is presented to the sight. This room, in the centre, from end to end is covered with a skylight. On either side—the said sides being under the two galleries—are to be seen shop counters, which even on the Sabbath, are not deserted by their attendants, covered with articles of all descriptions; the majority, however, being such as are in common use in families, household furniture, &c. In one corner, also, is to be seen a stand containing a large number of copies of penny-publications, such as the Cosmopolite, the Crisis, and various writings by Mr. Owen, and Tom Paine's Age of Reason, and works of a similar tendency. In one corner of the building there is a butcher's stall, and one for green-grocery.

At the end of the gallery, a railing has been erected, and within it are various chairs, a grand piano-forte, and tables. From this balcony, Mr. Owen and others address the assemblage. Immediately behind sits the performer on the piano forte. This person is supported on either side by several violin and flute players, and directly facing him, on the bench, sit seven or eight young women and one man, (basso) who, at the appointed moment walk forward and sing.

About half past eleven o'clock, the "orchestra" struck up the overture to Dr. Arne's opera of Artaxerxes, which was followed by a vocal quartette, commencing with these words—"Let all the people hear the truth." One of the female singers possesses a full, fine-toned voice, which she manages with skill. The quartette performed, a respectably dressed man pressed forward and addressed the congregation, which might amount to between 300 and 400.

In the absence of Mr. Owen, who is out of town, at the termination of the lecture, the lecturer announced that on the following evening a 'ball' would be held in Poland street, the tickets of admission to which would be, single tickets 1s. each, double ditto 1s. 6d.

Another quartette and chorus were then sung. After which the preacher again stepped forward and informed the assemblage, that he had, in the course of the past week, sent a letter to the Bishop of London, challenging him to a controversy. On the following day he intended to send a similar challenge to Mr. Irving. He had offered to prove the truth and superiority of the "New System" over the "Old," in controversy with the chief of the party which he would designate as the "Moderates," and him of the "Fanatics."

Thus terminated the morning lecture, and the congregation walked out of the building to one of Weipple's concertos or quadrilles.

At seven o'clock in the evening, another lecture, by the same gentleman, was delivered, preparatory to which, the orchestra played Mazzinghi's Overture to the Exile, which was followed by a sestette and chorus of a very lively character.

After an address from three of the officers of the establishment, the young lady already named, sang, "She sung in fairy bowers," adapted to an exquisite air of Rossini's and the evening's performance was wound up with the overture to Mozart's opera of *Cosi fan tutti.*

At this meeting there could not have been fewer than 2,000 or 3,000 persons, of whom well-dressed females, respectable looking persons, chiefly of the class of dress makers, small shopkeepers, and servants, formed a very large proportion.

In the course of the week, one or two lectures are delivered; but they, we understand, are not so numerously patronized. During the morning lecture, several persons with pen and ink in their hands, were going round the premises "taking stock." The process is gone through every Sunday.

In the evening, the building is lighted up with about fifteen large and handsomely gilt chandelier lamps, with ground glass globes. —*S. S. Journal.*

SAILORS' CHRISTENING.—Mr. Tayler preached yesterday afternoon, as usual, to an audience filling not only the galleries, aisles and entries, but the pulpit-stairs, and the pulpit itself to overflowing—leaving scarcely a seat or stand for himself, nor do we believe a more patient or attentive congregation is to be found in the Union than the company of gallant tars who listened like living statues to a discourse an hour long on this occasion. But the best part of the scene was the christening of three children—with water from the vase made of the Constitution, of course—the sailors will have no other. As pretty little fellows were they as need be seen—Lucia, Stephen and all—with caps and cheeks as red as a prim-rose; and throwing their tiny arms about the reverend gentleman's neck—as he gave them each, patting their curly heads, a warm blessing, and a kind kiss—as instinctively as the vine stretches its tendrils to the sunshine. It was too much even for the "thunder lions." Some of the tender-hearted 'cried' like girls, and many a brawny hand of an old bruiser was seen brushing the manly tear from faces which had looked North-Westers out of countenance these forty years.

Boston paper.

Who is my Neighbour?

BY MISS H. F. GOULD.

Who is my neighbor? see him stand,
With sunken cheek and eye,
Where hunger shows the empty hand
Thy bounty can supply!
Look where the widowed mother pines
For what thou well canst spare,
Where palsied age, in want reclines,
And see thy neighbor there!

Behold him in the stranger, thrown
Upon a foreign shore,
Who, homeless, friendless, and alone,
Is shivering at thy door!
Go meet him in thine enemy,
And good for evil pay,
And bear in mind, for such as he,
Thy Saviour bids thee pray.

Go seek him in the dungeon's night,
And comfort there impart:
Implore the smile of Heaven to light
That desolated heart.
Look where the son of Afric sighs
For rights enjoyed by thee:
He is thy neighbor! loose his ties
And set the captive free!

Columbia, favored of the skies!
How can thy banner wave,
While at thy feet, thy neighbor lies
A crushed and fettered slave!
There is a blot among its stars:
A stain upon thy hand,
A mark upon thy face, that mars
The beauty of our land!

Thou noble tree of Liberty,
Should not thy verdure fade
O'er him who would his neighbour see
Excluded from thy shade!
Did they who reared thee by their toil
Not will thy fruit to be,
Alike, for all who tread thy soil,
A harvest sweet and free!

Parental Duty.

Perhaps there is no duty in which parents are more delinquent than in the moral instruction of their children. The world would see vastly less trouble, if we were generally faithful in our own houses. Where there is one sermon on this subject, there ought to be twenty. What ministers specially take up this all-important matter in their pulpits, and lay it down in its length and breadth, show the necessity of engaging in it "in the house and by the way, when sitting down and rising up, coming in and going out."

In Old Testament times, such perseverance was demanded; and the nature of the human heart has not changed since. Children require no less restraint, or moral culture now, than they did then. And from the apostle Paul's teaching, it would seem, that one was hardly fit for the eldership in a gospel church, who did not "rule well his own house, and have his children in subjection with all gravity." It is a subject, then, that claims the special cognisance of a gospel church. And if the inquiry pertain thus much to the examination of one for ministeral office, can the inculcation of the duty be overlooked by a faithful administrator in the sacred oracle? We trow not.

But do we hear one saying, You surely forget, brother Editor, ministers do say a great deal on this point. They urge upon parents the duty of "family prayer," and the bringing up of "their children in the nurture and admonition of the Lord." All very true, and very well; but they hardly touch the matter after all. Throwing out hints in a general manner has but little effect. They strike upon the ear with other notes, and off they go, as fugitive as the air. It will not do to hear only a note or two on this subject, passing along in a sermon; it must constitute a whole tune by itself, and it must be repeated and repeated, until its force and beauty are perceived and felt, and it be actually put in practice.

Let us not be deemed obstrusive if we mention some things it should embrace. First, subjection to parental authority, as indispensable to profitable attention to domestic instruction, and as a shield against innumerable aberrations. Next, a sound regard for truth also must be dwelt upon; its beauty and loveliness unfolded. The value of time, and its improvement, diligence, and industry, and their benefits, must not be omitted, or the obligations of justice, and the engaging loveliness of mercy. Temperance, purity; love and harmony in the domestic circle, amiability in worldly intercourse, decision and promptitude must all have a place, and all be referred to the day of final accounts.

But public teachers can need no suggestions from us, nor can family prayer be attended with much profit where such instructions are neglected, and where some example of it is not furnished by the head of the house. And here let us say another word before we close, and an important one too. Perfect kindness and benignity must be manifested by the parent in all his instructions, or his time will be but wasted. A harsh, severe and petulent manner of instruction is, in most cases, almost as ruinous as leaving children to themselves. The subject of repentance and faith we have not named, for no truly Christian parent could omit them. Perhaps these desultory remarks may prompt some correspondent to send us a few judicious essays on the subject of parental duty for the benefit of us all.—*N. Y. Bap. Repos.*

Short Reading.

Ambition.—The loftiest, the most angel-like ambition is the earnest desire to contribute to the rational happiness and moral improvement of others. If we can do this, if we can smooth the rugged path of one fellow-traveller, if we can give one good impression, is it not better than all the triumphs that fashion, wealth, and power ever attain?

Discretion.—I have long since come to the conclusion that discretion is the most indispensable qualification for a female writer. The world seldom praises genius in a woman without attempting to disparage character; she must therefore deem it a far higher celebrity to be called blameless than talented.

Self-government.—This, to female happiness, is the first, second, and third requisite. Tho' a lady could unite every accomplishment of mind and person, yet without the habitual practice of this important art of regulating her feelings and desires by the rules of duty and reason, her graces and gifts would only make her more conspicuously miserable.

Who is to Blame?

We frequently hear the complaint, in the mouths of our brethren, that they cannot get preaching, that their congregations are vacant, and no one can be procured to supply them. Now one might suppose, that ministers are extremely scarce, or very indifferent to the concerns of the church. Whatever cause may exist to produce this state of things, may not one cause and the great cause, indeed, be found in the scanty provision furnished for the support of ministers? How can men who are subject to the same wants with others, who have families to support, and children to educate, be expected to give their time and talents to the churches, while such a step, unsupported as they are by the people, would involve their families in want and their children in ignorance? Such men who might be eminently useful in building up the churches and turning many to righteousness, are compelled to withhold their valuable services from the church, and are driven to the cultivation of a farm or some other secular employment, for that provision which the church might in nine cases out of ten, so easily afford. Are there any who complain on account of their destitute condition? May not their sufferings be in consequence of the neglect in question?—When they would invite a minister to labor among them, do they accompany their invitation with the pledge that all necessary provision shall be made for his support?

Would the people have a useful minister, one from whose services they may derive the highest benefit, whose labors may compass the entire necessities of his flock, meeting their wants in his personal and particular visits and interviews, not less than in his public and general exhibitions, then they must give him such support as shall free him from the absorbing influence of worldly cares, so that he may "*give himself wholly to the work,*" as the apostle enjoins. Nothing is further from our intention than to inculcate the notion, that preachers should labor alone for the pecuniary compensation. We would say no more than our Lord has taught in regard to this subject, when he says—"*the laborer is worthy of his hire.*"—"*Even so hath the Lord ordained that they who preach the Gospel shall live of the Gospel.*"—*Nashville Revivalist.*

Voltaire's last Hours.

The following is from "Letters on Female character, addressed to a Young Lady on the death of her mother, by Mrs. Virginia Cary."

The enemies of religion are indeed the enemies of the whole race of man. They would take from their fellow-beings the sole remedy provided by Omnipotent mercy for the variety of ills which constitute the inheritance of man. They would shut out the healing stream from the diseased and dying in this world, and close forever the golden gates of heaven upon the toil worn pilgrims, who have faltered though their appointed course of earthly trials, and *might* be entitled to a blessed inheritance above.

There is something appalling to the imagination in the contemplation of Voltaire's last moments. Yet it is a picture which should be hung up for exhibition before the congregated world.

What unutterable horors pervaded his soul when it received its final summons to appear before its Maker and its Judge! He was discovered by his attendant with a book of prayers in his hand, endeavouring with a faltering tongue, to repeat some of the petitions for mercy, addressed to that Being whose name he had blasphemed. He had fallen from his bed in convulsive agonies, and lay foaming with impotent despair on the floor exclaiming, "Will not this God, whom I have denied save me too? Cannot infinite mercy extend to me?" Awful spectacle! Where was then the fame for which he had labored? the applause which had been the breath of his nostrils? Where were the hollow hearted flatterers, whose faithless professions of friendship had deceived him in prosperity? Alas, they were the first to forsake him in the hour of misery! His last moments, were attended solely by a hired menial, who is said to have inquired, when next applied to in her professional capacity, Whether the gentleman who wanted her services was a *Philosopher?* For she declared herself unable to stand the horror of another scene like the death-bed of Voltaire, and would rather forego the emolument than engage in such an arduous and soul appalling duty.

What must have been the condition of that departed spirit, when the dread realities of the future burst upon its unobstructed vision? When the awful throne of an insulted Sovereign rose in sublime majesty before the immortal soul, on its entrance into eternity! When the first object it beheld, in the dread realms of futurity, was the Being whose existence he had denied, whose cause he had persecuted! And that Being enthroned in omnipotence as a final Judge! Let us draw a veil over the terrific spectacle.

Newspapers.

"Let a family of children be put regularly in possession of a newspaper; and let another family, though possessing the same advantages with regard to scholastic acquirements, be deprived of it, and the difference between them will be perceptible to the slightest observer."

Few persons, we apprehend, justly appreciate the importance, to a family of children, of a well conducted newspaper. And we believe there are many families in our land, that do not regularly receive a newspaper or magazine of any kind. Were the heads of such families aware that they are depriving themselves and their children of a privilege that would have an important bearing upon their future prospects and usefulness in life, they would no longer live in the neglect of a duty so important as that of furnishing their families regularly with the papers of the day. In our childhood we were intimately acquainted with a family, residing in a neighbouring State consisting of fourteen children, eight sons and six daughters. The parents were poor, but honest and industrious. They sent their children to a good school; nor did they neglect to procure for their use a well conducted newspaper. We well remember with what anxiety these children awaited the weekly arrival of the post which brought them intelligence from the four quarters of the globe. These papers assisted them in acquiring their education, furnished them with pleasant and profitable employment for many an evening hour, which might otherwise have gone to waste, stored their minds with useful knowledge, and prepared them for future usefulness in life. As the sons respectively attained the age of fifteen, the father would thus address them:—"My son, you are now about to enter the broad theatre of the world, to act your part therein. I have brought you up in the fear of the Lord, and given you such an education as it was in my power to bestow; and this is all I have to give. You are now to choose your employment for life. Take the Bible for your future guide; and as you would have others do to you do ye even so to them. Then, my son, you will always find friends in this world, and in the world to come you will have a Friend that sticketh closer than a brother." These children have reached the age of manhood. The sons are engaged in honorable occupation, and the daughters are pleasantly settled in life, with the exception of two, who we believe have gone to join their parents in another and a better world.—*Baptist Rep.*

ALL TASTES SUITED.

THE subscribers, being encouraged by the very liberal patronage they have met with, during the past season, are induced to make such an arrangement of their stock and establishment as will enable them to suit all who will call at the *Old Stand, Corner of Main and Main-Cross Streets,* with

HATS,

Which for style, durability, and texture, will compare with any in the Union. We flatter ourselves that we now afford an opportunity to all who are disposed to encourage *Home Manufacture,* to deal where they may consult good taste and economy, without encroaching on either, as we are determined to keep

A Good Assortment,

And will be undersold by no vender in the city. Merchants, and other wholesale dealers, we hope will find it to their interest to call and see our assortment. As we import our Furs and Trimmings, and have also adopted all the late

Eastern Improvements,

in forming hat bodies and cleaning furs, &c. we will be enabled to manufacture as low as they can; and we are determined to sell as cheap as the manufacturers in New York or Philadelphia can the same quality of hats.

Hats made to order, of any size, form, or quality, both

WHOLESALE & RETAIL,

WITH PUNCTUALITY AND DESPATCH.

We would say to those of the trade that we have Mr. Tenney's machine for forming hat bodies in successful operation, which for its simplicity and economy is a desirable accession to every manufacturer, although he should employ but two or three hands. In confirmation of which they are advised to call and see it perform, in the event of which we feel assured they will be induced to purchase a patent right or send us their wool to be formed into felts—which we will do to their satisfaction, at $12 50 per hundred.

STEELE & TOD.
Lexington, Nov. 20, 1833. 19-by

NOTICE.

ON Thursday, the 27th day of February, 1834, the undersigned, as Trustees of the town of Lebanon, will proceed to sell about 70 Quarter Acre Lots, and 10 Half Acre Lots, being part of the lands of Richard Forrest, added to said town. Bond and approved security will be required of the purchasers.

JOHN M. GRAHAM,
TOHMAS JACKSON,
WM. A. WORTHEN,
ROBERT MATINGLY,
JOHN SHUCK, } *Trustees.*

Lebanon, Ky., Dec. 25, 1833. 24-tds

BOOTS AND SHOES.

GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY,

EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.
Lexington, Sept. 4, 1833. 8-tf

GEORGE W. TUCKER,

BARBER

AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main-street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.
Lexington, October 9, 1833. 13-6m

Hygeian Vegetable Medicine

From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed.—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J. & H. Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadant, *Maysville;* John R. Bryant, *Union Town;* J. Dudley *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*
September 25th, 1833. 11-by

NEW GROCERY

AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing he friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merita share of public favor. The attention of the public is respectfully invited.
Lexington, October 24, 1832—17-tf

BOOK AND JOB

PRINTING OFFICE.

W. M. TODD & W. D. SKILLMAN,
Publishers of the Western Luminary,

HAVE A COMPLETE

BOOK AND JOB OFFICE,

And are prepared to execute

EVERY DESCRIPTION OF PRINTING,

In a neat and workman-like manner.

AS their materials are entirely new, both for Book and Job Work, they flatter themselves that they will be enabled to execute their work in as neat style as any other office in the city. They would respectfully invite their friends and the public to call and examine specimens of their work.

☞*Office on Main Street, over Caleb Worley & Co's. Store. Entrance through the passage second door below J. Norton's Apothecary Shop.*
Lexington, Dec. 11, 1833.

A. T. SKILLMAN,

(BOOK-SELLER AND STATIONER,

MAIN-STREET, LEXINGTON, KY.

HAS on hand, at his *New and Cheap Book Store* a few copies of the new edition of

SCOTT'S COMMENTARY,

In three volumes, which he will sell at the low price of $8 per copy.

He has also on hand a large assortment of *Law, Medical, Theological,* and *School Books;* all of which he will sell on moderate terms, for cash.
October 9th, 1833. 13-tf.

FALL AND WINTER

NEW GOODS.

James G. McKinney & Co.

Are now opening their First Supply of

FALL AND WINTER GOODS.

Bought out of the Latest Arrivals in New York.

BLUE, black, brown, olive, green, cinnamon, steel-mixed and drab *Cloths;* from 2 to $15. Blue, black, brown, grey and olive *Habit Cloths.* Cassimeres, all colors and qualities: Angola and Merino Cassimeres, Satinets, all colors:—A large lot Circassians and imitation Merinos, 6-4 French and English Merinos, all qualities and colors, 6-4 French and English Bombazines, from 1 to $4. Blue, black, brown and green Bombazetts. Black and fancy Shawls, very rich patterns. Chalat, a new and splendid goods for ladies' dresses, Swansdown, Valencia, Satin and velvet Vesting, 600 pieces Calicoes, from 8 to 50 cts. Rich figured Bobinetts and Swiss Muslins, from 50 cts. to $3, Plain Bobinetts and Grecian Nett, Jaconet and cross-barred Muslins, Splendid needle-worked Muslin Canezons, Capes and Caps, Brown and bleached Cottons, Tickings, Apron and Furniture Cheeks, Splendid Bead Reticules, Purses and Guard Chains, 50 pieces of Colerain Irish Linen, a goods celebrated for durability, from 50 to $1 50, Rich embroidered Silk and velvet Beltings, 3-4 and 4-4 Circassian, Poplin, Merino and Gro de Swiss Silks, Gro de Berlin and Gro de Naples, Satin Levantines and India Satins, Rich figured black and colored Silks, A great variety plan colored Silks, Scotch, Ingrain and Kiderminster Carpetings, Venetian, Stair, and Passage Carpetings, Rich Blonde Lace and Barege Veils, Linen Cambric Handk'fs, Ribbed, Open-worked and Random English Silk Hose, 10-4 damask Table Linen, 10-4 Irish and Russia Sheeting, A large assortment Ladies' and Gentlemen's Gloves, of every kind and quality, Rich Thread and Bobinett Laces and Edgings, &c. &c.

AN EXTENSIVE ASSORTMENT OF

Hardware and Cutlery.

CUT GLASS AND QUEENSWARE.

Fresh Tea, Coffee, Sugar, Indigo, Madder, Rice, Pepper, Allspice, Nutmegs, Cloves, Mace Cinnamon, &c. &c. all of which will be sold low for *Cash.*
Lexington, Oct. 23, 1833. 15—by

Fashionable Establishment.

T. RANKIN,

MERCHANT TAILOR,

(Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn.)

INFORMS his friends and customers that he *has* just received from the East a splendid *assortment of*

Cloths, Casimeres, and Vestings,

Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,

Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞*Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen. October 2, 1833.—12-6m

MERCHANT TAILORS'

FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5, 1833.—48-tf

☞**TRUSSES.**☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.
Lexington, Sept. 11, 1833. 9-tf

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street opposite the Post-Office. F. MONTMOLLIN.
Lexington, Ky. October 31, 1833—21-tf.